A REPRIMAND FOR THE Author of a LIBEL ENTITULED, George Keith AN APOSTATE.

Written by a Church-man.

By *Trepidantium Malleus.*

ROM. 2. 1. *Therefore thou art inexcusable O Man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest, doest the same things.*

Omne Animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.
Juv.

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A REPRIMAND For the Author of a Libel, Entituled, *George Keith*, an Apostate.

SIR!

YOU cannot be ignorant, how many Learned and Pious Men of all Perswasions, (*Episcoparians*, *Presbyterians*, *Independents* and *Anabaptists*, both Ministers & People,) every where rejoyce at the welcome news, of *George Keith*'s being a Reformed Quaker; and express this on all occasions by Words and

Writings: that Ingenious Clergyman, the Author of that unanſwerable piece, call'd, *The Snake in the Graſs*, expreſſeth his own heart, and all ours in this reſpect.

How much pleas'd the Biſhop of *London*, the Lord Mayor, and all ſorts of Gentlemen, and the Conforming (and Diſſenting) Miniſters, are with *G. Keith*'s Learned Serious Vindication of an Outward *Chriſt* Crucified, as the object of Faith; of the Reſurrection of the ſame numerical Body laid in the Grave; and other Fundamentals of Religion, againſt the vain Dotages of the Quakers none are ſo unhappy to be ignorant of.

What Heterogeneous Member then of the *Ch. of England* are you, who confront them all, your own dear Brethren, and call him *George the Apoſtate*, whom they call *George the Reformed Quaker*. You

You are ſuppos'd to be ſome poor Prieſt, hired by the Quakers for Money to do them this piece of ſervice; if ſo, you may ſay as the *Warwick* Doctor (Dr. *Stubbe*, that Ambidexter) who being ask'd about Forty Years ſince, Why he, a man of ſenſe, wrote ſo favourably for the Quakers, men of next to none? roundly ſaid, I had Twenty Pieces given me for making that Book for them, get me ſo many pieces, and I will make another Book againſt them; if you are not act-ed by ſuch principles, perhaps you are from Popiſh Jacobitiſh ones, and ſo love *William Pen* and other Friends (Male-contents, to ſpeak ſoftly) and become an Advocate for them.

I remember about 15 years ſince, an Itinerant Prieſt came into a Donative, which I then

had,and oppoſed me; ſome charged this poor *predicant* with having a Crucifix in his Breaſt,tho' he pretended zeal for the *Church of England*; when motion was made of ſearching him, he ſat down with great conſternation, and quiet he was on a ſudden; which made ſome ſay, either he was a Papiſt, and had a Crucifix in his breaſt, or elſe he was ſo poor that he had no ſhirt on, that he ſo feared to be ſearcht: Were you the man Sir? you write only *W. C.* and he I aſſure you was a Weather-Cock, or a Wicked Cheat; when I read your Libel, I was ſurpriz'd to ſee you write of an Apoſtate, who have not any Tract by you on that ſubject of Apoſtacy, and therefore ran to Lexicons and Dictionaries to give the ſenſe of the words, as *Scapula*, *Strivelins*, *Cole* and *Rider* too(now

like

like your ſelf, *Quaſi Ridendus*)
What is the matter Sir? Have you thus liv'd on your Learning to ſell your Books? Have you ſold your very Syſteme of Divinity for Sack or good Ale, as the Scholar in *Oxford*?

Q. Where Sir is your *Ariſtotle*?
A. *'Tis pawned for a Leathern Bottle;*
And Euclids *Elements did pack,*
For the better Element of Sack.
Item, *For* Voſſius *Rhetorick,*
I ſerv'd him ſuch another trick;
When coin I'd none, for ale I gave him,
And all his Rhetorick could not ſave him.
Item, *For* Homer *the blind Poet,*
As I and my Companions know it,
I had Tobacco and ſmoke did we,
Until we were as blind as he. &c.

This man, it ſeems, kept his dictionaries as you yet have yours, which commonly are laſt ſold, except *Cato*; I find you have that one famous Poet by you, which

you cite five times in your former pamphlet and this; what no Poet but this? Poor Man! Is *Juvenal* ſold? and *Horace* too? What *Virgil*, and *Ovid* himſelf? Here are your choice Collections out of famous *Cato*.

Impedit ira Animum ne poſſit cernere verum,
Contra verboſos noli contendere verbis;
Turpe eſt Doctori, cum Culpa redarguit ipſum,
Convenit nulli, qui ſecum diſſidet ipſe
Non eadem curſu, reſpondent ultima primis.

And any one may imagine, how often theſe Golden Verſes (not of *Pythagoras*) but *Cato*, are thrown out by you in diſcourſe, without naming the Author, as you do not here, for that would ſpoil the faſhion of them.

Now for Ἀποστάτης. and Απο αστα in your Lexicons, *Apoſtata*, and *Apoſtaſia* in your Dictionaries, I think it not convenient to write out the Pedantick ſtuff;

ſtuff; it might make the reader loſe his gravity, and be in the ſame condition King *James* the Firſt was at the Play *Ignoramus*. In good truth Sir, you had need to be one of Mr. *Keith*'s Schollars, not his Corrector, but he yours.

An Apoſtate we commonly underſtand, to be one that turneth from Sound Doctrine to Damnable Errors; tho' the name is too freely given by many to other Men: Will you own Mr. *Hickman*'s charge, *Laudentium Apoſtaſia*: are all the Arminians in your Church Apoſtates who deny Election, aſſert Free-will, deny Perſeverance? No, I and others care not to call them by this odious and damnable name, but would rather call them perfidious perſons for ſubſcribing to Articles, and giving unfeigned aſſent and conſent to them, tho' they condemn thoſe Doctrines. The

The Orthodox in the Synod of *Dort*, call'd not the Remonſtrants Apoſtates; neither are theſe Fundamentals of Religion, as you, ignorantly or maliciouſly, contrary to all men, intimate: You ſeem to have as mean thoughts of that Synod as he that wrote theſe verſes on them.

Dordarſti Synodus nodus, chorus intiger æger:
Conventus ventus, Seſſio ſtramen amen.

I hope Sir you can conſtrue theſe verſes though they be not found in *Cato*; if you cannot, go to Mr. *Keith*, he will do it for you.

Mr. *Keith* hath in more Books than one, renounced with ſhame and ſorrow, what he once wrote againſt Baptiſm, the Lords Supper, *&c.* yet Water Baptiſm is no Fundamental of Religion, tho' *Heb.*6.12. *call'd the Foundation*, becauſe the Catecumens were inſtructed about it. Some, beſides Socinians,

cinians, Baptiſe not ; ſo Mr. *Dell* and others (was not B. *Barlow* of the ſame opinion) and ſome mens perfidious mock way in adminiſtring Baptiſm, may make many to think none is better than theirs ; when engagements are made as if only to be broken ; and a poor Infant to ſpeak by a Sponſor.

Who would have thought, when Mr. *Keith* ſo zealouſly call'd on the Pious and Learned Men of the Church of *England*, to draw forth their Pens againſt the Quakers, one of this Communion ſhould draw forth his pen againſt him, and in favour of them ; againſt him I ſay, who is ſo diſpleas'd with ſome of us, when under the greateſt provocations, for ſeverely cenſuring your diſcipline

Was it not a long time before many *Waldenſes* and *Albigences* were

were throughly Reformed? ſome of them for a long time went to Maſs, muſt there not be time for every thing? the eyes of mens underſtandings are opened as the eyes of the blind Man in the Goſpel, that firſt ſaw Men walk as Trees: Have you read the accurate Mr. *Hails* of Schiſms? there is no ſuch neceſſity for Men to be of a perticular party as ſome imagine: How much hath Mr. *Bugg*, Mr. *Penny man* and Mr. *Keith* obliged the World, by bringing to light ſome blaſphemous Epiſtle and Doctrines of the Quakers, for which they loathed them and left them: Why had you not applyed your ſelf privately to Mr. *Keith*? or if you thought it convenient to hide your name, why had you not directed him where to have left an anſwer for you, had you really deſig'd his further

ther Conviction or Reformation?

Your miſtakes about his Circumſtances and Doctrine, are ſo many and great, I think it not worth while to confute them all, only I tell you, He never diſputed for a Regents place in *Aberdeen*; and therefore there was no diſappointment where was no expectation; Bp. *Burnet* and he, when Students there, diſputed, but not for preferment; what a pittiful reflection is it to ſay, that he diſputed by himſelf at *Turners-Hall*, when he challenged *Pen* and *Wuteh ead* to appear, who refuſed, knowing they could not anſwer his charge: How ill do you apply 1 Kings 18. 21. *How long halt you between two opinions? if God be God, follow him, if Baal be God, follow him*: Is the queſtion between us about the True God? Provoke not ſome Giddy Diſſenters by ſuch unwary ex-

expreſſions, to call the Clergy *Baal*'s Prieſts.

Mr *Keith* liv'd in *Scotland*, ſtudied the Fathers much ; he read not all thoſe Books of *Pen* or *Whitehead* he now cenſures ; in ſome of their writings, he ſaw notorious Contradictions ; by converſing with them he ſaw the Orthodox Expreſſions to be but Equivocations and Colluſions of theirs ; but the Heterodox ones juſtified and defended. He chargeth not all the Quakers as he doth thoſe two chiefly, thouſands of them own his Doctrine, and the now cenſurers of it have ſometimes pretended to be ſatisfied.

For your contradictions you charge him with ; Is it a contradiction to ſay, *an Unbelieving Jew is no Chriſtian, yet a Believing one in* Moſes's *time was a Chriſtian.*

Your overſight is inexcuſable, who

who diſtinguiſh not between his Poſitions and hisQueries; as about Baptiſm, *&c.* his queries ſhewed not what he then held, but what he then was thoughtful about and enclinable to,and ſince owns: You ſay, *If the Presbyterians erred not in Fundamentals, why forſook he them?* Is there no reaſon for a man to go from one party to another, but for an error in Fundamentals? your queſtion deſerves contempt, not an anſwer; you cry to him, *Come to the Church of* England (very coldly) or *return to your Abdicated Principles*,&c.(very warmly) Are you ſome Socinian Churchman, ſome Deiſt that value *Pen* for bringing in Socinianiſm among the Quakers? No wonder he forgot Chriſts Divinity that forgot the place of his Nativity: Inſpired *Pen* ſays, *Jeſus* was born at *Nazareth*, but inſpired Evangeliſts

liſts ſay, he was born at *Bethlehem*.

When Mr. *Keith* replyed to your firſt paper, why had you not anſwered before you began on a new charge? as that many of the paſſages cited by you were not of the Light within; that vaſt is the difference between Allegorizing Chriſt's Birth, Death, Reſurrection, and Allegorizing them away, rejecting the literal ſenſe, and other things you take no notice of, but you run on to prove out of the Aſſemblies Confeſſions of Faith, that the Presbyterians owned Baptiſm, the Lords Supper, Election and Reprobation, and we muſt be told the words at large, and all to prove nothing; now ſeeing you are ſo liberal in uſing the word Apoſtate, let us reaſon together, Were they Apoſtates who in the *Engliſh Inter-Regnum* took the Engagement,

as

as Dr. *Sanderſon*, Dr. *Reynolds*, and others did, and yet brought in (or urged others to act) King *Charles* the 2d, contrary to that Oath? Might the Presbyterians call them Apoſtates, who were preaching againſt Common-Prayer and Surplices one year, and had a Common-Prayer-Book in their hand, and a Surplice on their back the next? You know your own Brethren call you all Apoſtates now, who lately ſhook hands with the old beloved Doctrine of *Non-Reſiſtance*, and turn'd Reſiſters with a vengeance: *Non-Reſiſtance* was ſuch a Fundamental of your Religion once, that *Monmouth* muſt have the Sacrament denyed him, unleſs he would own it; that a Parſon told a Friend of mine, who ſuffered in his Cauſe, He would preſently be in Hell if he owned it not. Who ſhall go to Hell now?

ask the *Non-juring* Bishops and Clergy, they call the Loyal men to our Good King Apostates.

You deny the Salvation of some Dissenters, *Quakers* especially, yet when they dye, though to the last, tenacious of their opinions, they be your Brethren and Sisters, and you hope they are gone to Heaven; What! Are you Apostates on a sudden? Were they Apostates that pleaded a Union with *Rome*, and the Cassandrian Way? We must own the Popes Primacy tho' not Supremacy, *&c.* Read *Heylens Cyprianus Anglicus*, not for, but against B. *Laud*; here was Apostacy with a witness, as you use the phrase.

These Innovators, asserted the Salvation of Heathens by the light of Nature, which overthrows the Gospel, tho' Christ saith, *He that Believeth not shall be damned*, yet these

theſe ſay, Unbelievers, and Adorers of Falce Gods, and Impoſters, may be ſaved. The followers of *Charles* the Firſt and B *Laud* (the overthrowers of Church & State) brought in Ceremonies condemned by the Book of Homiles; ſome went ſo far as to Conſecrate the Communion Veſſels, Knives, Cloths; bowing to the High Alter, at the name of *Jeſus*, came in without Law, Papiſts were Brethren, Puritans not ſo: how looks the *Church of England* now with all her Trinklets unlike the old *Church* of much more gravity.

Conſecration of Churches is polluting them; the Synagogues under the Law were never conſecrated, only the Temple, which was but one, and a Type of *Chriſt*, to whom all were to look, as *Daniel* and all the Jews did pray towards it; this was done by *Solo-*

mon too. Now our *Churches* are as the Jewiſh Synagogues, not Temple, that was done by *Solomon* gravely in one place; now the Biſhop, as I have ſeen, goes into the Desk, up into the Pulpit, to the Font, to the Communion-Table, toward the Burying-places, all conſecrated diſtinct, as if at a Play; now if we ask them after all, why they make thoſe Holy Places, Golgothas, places of Sculs? How is it the Parſon, Church-wardens, Overſeers for the Poor, there meet about trivial concerns, Hat on, and Laugh and Joque? and in the Univerſities, once in *Oxford* ſtill in *Cambridge*, once a year, they make the Holy Places, Play-houſes by keeping the Act and Commencement there; the Terre-filius and the Prevaricator no doubt ſanctifie the places to purpoſe by prophane Speeches heard with co-

ver'd

ver'd heads and merry faces; ſo unreaſonable a thing is Superſtition, nay tho' things of Gods own conſecrating, as Water in Baptiſm and Bread and Wine in the Lords Supper be common, not Sacred, out of the uſe, as the water we throw away, and the Wine the Parſon, or others drink, as common not Sacramental Wine; yet men now paſs through Churches uncovered, when no Worſhip there; a negative reſpect we grant that things be not ſold there, nor boys play there, *&c.* not a poſitive.

*A*nd for the *A*bominable practiſe of Bowing to the High *Altar*, why bowing to God's board, as they were wont to ſay, more than to God's Font, or God's Pulpit? their anſwers have but intangled them the more; for my part, I cannot but ſee I may as well bow towards, or before (or however they

they will phraſe it) any Bible, when ever I ſee it, and juſtify my ſelf as well as theſe men do: Organs are brought in, and D. *Hammond* ſtamps a *Jus Divinum* upon them (*Ham. paraph. on* 150 *Pſal.*) but ſtrange it was, that in his plea for Organs, he forgot an objection that lay under his noſe, Whether dancing in *Religious Worſhip* be not for the ſame reaſon ſo too? for *David* ſpeaks there of it. Oh! would this be an intolerable piece of Pagantry, and is not the other ſo too, contrary to the ſimplicity of the Goſpel, or as Dr. *Tayler* expreſſeth it, *Evangelical Clarity*? *Duc. Dub*: All theſe things were deſign'd to unite the *Church of England* and the *Church* of *Rome*; the Papiſts triumphed on the ſight of theſe things, and ſaid, *you have been long calling on us to come to you, we need not, you are coming now to us.*

Now

Now, Now *Calvin*, becomes a Traytor in the State with his *Fortaſſe Inſtit.* and a Heretick in the Church; *Arminianiſm* (juſtly call'd the back door to Popery) is diſowned and proteſted againſt by ſubſcribing to the Book of Homilees and 39 *Articles*, yet Preach'd up and defended; no Election Free-will, Juſtification by works, Falling from Grace is Preacht up: a *Calveniſt*, that preacht as he ſubſcrib'd and believ'd, became contemptable; here were thoſe I would rather call Perfidious Innovators than *Apoſtates*.

George Keith is now, ſay you, no Presbyterian nor Quaker, What then is he? Let me ask you one queſtion, The *Laudentian Faction*, *Laud* and all his *Arminian* Gange, are not of the *Church of England*, (as appears, if you compare their Doctrines and her Articles together

ther; nor Presbyterians, VVhat then are they? VVhat is every *Arminian*, especially the Superstitious Man, but what you say of Mr. *Keith*, a Mungril, a sort of *Amphiluous Animal*, that is, neither Fish nor Flesh nor good Herring, an Hermophridite in Religion, who observe the aforementioned fooleries contrary to the act of Uniformity, which forbidsCeremonies not injoyn'd? In good truth Sir, to be plain, he is such a Quaker as some Bishops and Clergymen are Church-men, in the Ceremony,not in the Substance; yet when he hath renounced their Substance, you still for Preferment subscribe to yours. Seeing from Mr. *Keith*'s Meeting at *Turners-Hall*, you are so Comical, *That it is a fit place, they are Turners all*; Pray consider, you that call him Mr. *Turner*, how many Mr. *Turners*

ners have you now as before proved? how many Biſhops, Noblemen, Clergymen, Gentlemen, are now Mr. *Turners*? have left the old Bleſſed Doctrine of *Paſſive Obedience*, took up arms againſt their Inviolable King, and that after you had hanged your Brethren juſt before for the like? you may thank King *James*'s timely leaving you, elſe you might have been Mr. *Turners* in the largeſt figure.-- If theſe be *Turners*, it is for the beſt; ſome of you Churchmen have but one fault, but it is a big bellied Comprehenſive one you will never be good, in other words, never *Turn*. Beware at another time of the Antick Dances of a Paralytick Fancy, keep it under the command of a good Judgment.

You tell Mr. *Keith*, *It is not good to truſt the Sword in a Mad-Man's hand: Have at you Sir with a good Cudgel*; I ſee you Church-men will be at ſmall game rather than ſtand our; you gave ſuch good proof of the former part of this Aſſertion, that the Parliament had pitty upon you, and were ſo kind for that reaſon, as to take the Sword out

of your hands, when as mad Men with it, you defended the Papiſt your Enemies, and cut off the Diſſenters your Friends and your Brethren: well, you will take up the Cudgel, that you will, you are a fighting Company, the Sons of that Mother that was born, as is ſaid, of the French King and other Tyrants, with Teeth in her head; no ſooner was the Old Virago a Church, but ſhe was a Perſecuting one; ſhe ſays, Let him be Excommunicated, *ipſo facto*, that diſowns any of her Orders; nay, for you her dear Children, that preach the Salvation of Heathens, ſhe ſays, let ſuch be Acurſt: How! Curſs preſently? I know not what to ſay! Which is the worſt of the two, the Mother for Cruelty, or the Son for Naughtineſs? It puts me in mind of that of the Poet, *Virg.*

Crudelis Mater magis, an Puer improbus
As he anſwers, ſo do I. (*ille.*
Improbus ille Puer, crudelis tu quoq. Mater
It was the untoward Son of a cruel Mother.

Though the Church of *England*, was never ſo Reformed as *Geneva*, *France*, *Holland*, & other Reformed Churches yet

yet there is so vast a difference between the Old Church of *England* and the New one, in Doctrine Discipline and Manners, as between a Man of a Healthy Constitution and sound in his Intelectuals, and a Man grown distempered in his Body, and crasie in his Understanding; or between *Nebuchadnezzar* when sitting on his Throne and glittering in his Glory, and *Nebuchadnezzar* when grazing among beasts in the Field, with his Hair like Birds Feathers, and Nails like Eagles Claws; so they, when they became over Ceremonious and Barbarous Persecutors, my work is with this new (yet not Apostate) Church, not so much with those who abhor these Innovations.

You that so freely call *G. Keith* an Apostate, I can call some of you so, if I would so abuse the word. If I ask, What are you? you answer, a Son of my Mother the Church of *England*: Pray Sir, how is it you tell us so often of your Mother, your Mother, and not a word of your Father? Do you not know who he is? Strange! Christ told the Old Ceremony-mongers, who was

theirs; It is an Illegittimate Brood, that talk only of their Mother as if they knew not their Father. But Mr. *Parſon* (for you write like ſuch) I remember a queſtion was once propos'd by ſome great Men of your Coat, Why you were call'd by that Name? but none could tell; I thought, might it not be from *per ſe unus*, becauſe for one Diſorder or another in Doctrine or Life, the People leave you alone: If K. *James* return, I ſuppoſe Mr. *Keith* muſt leave his Meeting-Place; Shall I beſpeak it for you?

But to be ſober, What ſhould induce you and ſome others, of late years to write ſo favourably of the Quakers? I knew *G. Fox* their Grand Apoſtle, he was an Ignorant Man, no end was their of his Blaſphemies and Diſſimulations; the wiſeſt word he ſaid when I heard him, was, *You are the Lords People, as if I buy a Cow, it is my Cow, I paid for it*: yet his followers ſaid of him, *He was the True Prophet, which* John *ſaid of himſelf, he was not*: He was naturally ſuch a Blunderbus, that *Croeſe* confeſſeth in his Hiſtory of the Quakers (a

Hiſtory

History not impartially done) that he could not expreſs himſelf in proper words, but as is thought, got one privately to do it for him; after he had call'd on Men to turn to the Light within; he pretends a Call from the Lord, to ſet up ſuch Meetings to try the Light by, tho' they had pull'd down ſuch before; here orders were made, and things judged of: Some great Quakers knew this to be ſo abominably contrary to all the declarations of the Light within, they oppoſed it, as Mr. *Rogers* of *Briſtol*, and others; He tells ſtrange ſtories to prove this *Fox* to be a Notorious Cheat; what a great gainer he was in the World; a ſhie Man ſometimes in the time of Perſecution; a perſwader of the Rich to make away their Goods at ſuch a time, but adviſed the poor not to do it, but truſt God: A notorious piece of wickedneſs to keep up their cauſe, for all would pity the Poor, not the Rich, if goods were ſtrained: He asks him, Where he got his vaſt Treaſures at uſe? the *Foxonian* Quakers that I know, are hardly Men of common Honeſty,

as if *Cum Heneticis nulla fides*: When these men thus fell out about their New Courts, the same Language they gave us before, would they give one another; this *Fox* accepted of Adoration, pretended Revelations from God; but more of him after.

Some Quakers have had pretended Revelations to take away Mens Lives, as the story of *Henry Windar*, lately Re-printed, Two Quakers told him, That *Jesus Christ* had Revealed it to them, that he and his wife had Murthered their own Child, told a Justice of the Peace, that a Spirit should appear in the Court to testify it to the Judge, that they could tell where the Child was Buryed; when all proved false, they were sent to Goal for seeking to take away the lives of this Innocent Man & Woman; if any reproved them, they would say after all, *Fear the Lord.*

But seeing you love the Cudgel, you should play fair, in my apprehension, you should lay it down for the same reason why the Sword is not put in your hand, seeing you are so favourable to Quakers, the re-

reproachers of Ministers, as if hell were broke loose; let me personate one of them in the Language of *G. Fox*, *S. Fisher*, and *W. Pen*, writing against Dr. *Owen*, Mr. *Faldo*, and others.

G. F. *Thou Rober, Witch and Devil*; who hast thus written against one owning the Fundamentals of thy Religion, and in favour of them that have denyed them.

S. F. *Thou fiery Fighter and Green-headed Trumpeter, thou Hedg-hog and Grinning Dog, thou Bastard that tumbled out of the mouth of the Babylonish Beast*. I fear thou hatest *G. Keith* and his Followers for that Loyal Sermon that he Preached and Printed on the Discovery of the intended Assassination, and for the Loyal Address they made to K. *William*; if so, *Thou man of sin, thou Pharisee that art in the Adultery, thou white wall, thou hast conjur'd thy charge by the black Art out of the Bottomless Pit*; Thou writest favourably of *W. Pen*, that said it plainly, when one reprov'd him for making his Servant come bare before him (and thus to Worship him) *I expect it, he is my Servant*: and

who

he call'd one to put off his hat for him, when his Conſcience would not give him leave to do it himſelf, when K. *James* was coming into the room where he waited for him (which I am able to prove) Take now ſome of his Rhetorick, *Thou Gormondizing Prieſt of* England, *one of the Abominable Trite, thou bane of Reaſon and beaſt of the Earth, thou great Incendiary, the beſt to be ſpared of Mankind; thou ſcoldeſt and giveſt bird names for Religion, and throweſt ſtones for Chriſt, and therefore thou art no Chriſtian, for no ſuch can be; I declare unto thee ſome dreadful Judgment ſhall betide thee, as ſure as ever it did to* Thomas Hicks (of which more after) Go plead next for *Muggleton*, who ſaid, *God was a Man, and* Moſes *put the Cart before the Horſe, that God did not know when the Waters were on the Earth, or that Earth was under, how ſhould he till he ſtamped with his feet and ſ lt it? Thou Mountebank Prieſt, thou Quack, thou Religious Bone ſetter, thou Prieſt, with thy puppet-play Doctrine,* Why calleſt thou the Innocent an Apoſtate, and art not true to thy own Religion? and therefore,

S. F. Thou

S. F. *Thou Mole, thou Tinker, thou Lizard thou Bell of no Mettal but the tone of a Kettle, thou Wheel barrow, thou Whirl-pool, thou Whirlegig,* Canſt thou write for them who call'd *Charles* the 2d a *Herod*, before he came in, then told him, *how they lov'd him! O thou Fire-brand, Adder and Scorpion, thou Louſe, thou Cow-dung, thou Moon-Calf, thou Ragged Torn Tatterdemallin,* My Spirit teſtifyeth againſt thee, why ſtrengthneſt thou the hands of them that fight with thy Mother the Church of *England? Thou betraying Judas, thou livest in Phyloſophy and Logick, which are of the Devil.* Why pleadeſt thou for them whoſe Religion is meer Deiſm.

And now for a cloſe, a little Cant,

And now My A--, Fe-friend Ab- in th Uprightneſs of ſi- me mine dab- do I declare to thee ab- that al- ſalſe ab-- &c.

I will now turn from our Author to my Reader,

Think not the better of Quakeriſm for

for ſome diſſembling Church-men who uſe them ſometimes as Tools: In the laſt perſecution they would give the Quakers in Goal, far more Liberty than other Men: great is the Ignorance and many the ſlanders of this People; I remember *Melichor Adamus*, in the life of *Luther*, tells us, how it was reported and publiſhed far and near, that *Luther* was dead and buryed, the next night a great noiſe was heard about the Grave, and the next day it was found the Devil had carryed away the body; *Luther* wrote to confute this,

Ego Mart. Luth. *adhuc in vivis*, &c.

What ſtories have the Quakers told of ſome Miniſters? their rude treatment of one another is notorious; I remember about 15 years ſince, when Friends ſo fell out at *Briſtol*, that one Meeting place could not well hold them; one ſaid to a Speaker, *Hold thou thy tongue, thou art a Scot*, ſaid another to him, *Hold thou thy tongue, thou art a Sot*: I knew him, it was true, he was ſo, but truth is not to be ſpoken at all times; Clergy-men and others would

would then come to hear ſome of the ſweet words among Friends.

Croeſe that writes ſo favourably of the Quakers, confirms the ſtory of *Solomon Eccles*, who when a Pſalm was ſung in the Church went up into the Pulpit and took out ſtitching work, &c. thank the ſevere Laws, ſince the return of *Charles* the 2d. that ſuch mad pranks have not been committed ſince Prelacy came in, as were in the days of Presbytery. The ſame Author tells you, *If any were pinched, or received ſome ſmall hurt, they would magnify it, and would often write and ſay, ſuch a Friend was left half dead in ſuch a place*; but as he obſerves, *none of thoſe half dead men dyed.* For their ignorance, ſome have wondered, how it was poſſible to talk an hour together, as ſome have done, at ſuch a broken Incoherent rate, Thus one began,

Learning is Babel building; and curſed is every one that hangeth on a Tree, &c.

Thoſe that pretended to the Spirit of Diſcerning, expos'd themſelves beyond meaſure: It is known here in *London*, who on this ſent a Servant to

Goal

Goal as a Thief, when another stole, as was after proved; what shall we say to such madness?

And now reader, as in another book against the Quakers, I recommended the *Snake in the Gra s*, and Mr. *Pennyman* (a Reformed Quaker) *His Quakers Contradictions*: So I now recommend Mr. *Bug his New Rome*, &c. who was a Quaker tweniy Year, a Man of good parts: I shall give an account of some passages in that Book, for the same reason I did the other two, because they are books not very common.

Mr. *Bugg* hath proved out of their Books and Preachments, that such things as these have been said & done.

That they knew not whether Moses *or* Hermes *were the author of the five first books in the Bible.* He calls God, Angels and Men to record, *That they deny our Christ*, and that according to them, *so many Quakers, so many Christs.* The Church they say is *Christs only Body, and the Light in them is the Christ; that the name Christ belongs not to the Body Crucifyed, but to the Light in them; that our imagin'd God beyond the Stars, and*

our

our Carnal Chriſt is a Lye; that it is dangerous for ſome to read Scripture or ſpeak of it; that they all call their own Writings the word of God, the Everlaſting Teſtimony, tho' they contemn Scripture. He Prints a Letter which none but Friends were to ſee, to tell them, *That they muſt prepare to Battle, Slay Young & Old; their Eye muſt not ſpare nor have pity on them that* ſay, Where is the God of the Quakers? *Give them blood to drink*, &c. *Chriſt Crucified and Riſen is all within, and Heaven and Hell too; that they never confeſs Sin in any one Meeting, nor beg Pardon for the ſake of Chriſt*: That Chriſt ſaith, *John* 14. 19. A little while and you ſee me no more, *Therefore he will not come to Judgment; and his coming in the Clouds, is in the clouds of Ignorance*; (no wonder they boaſt ſo much of his coming among them) *That though they wrote ſo often in K.* James's *Reign in favour of him, not one book have they written in favour of K.* William. May not this be one reaſon why our Church man takes their part againſt Mr. *Keith*. I recommend alſo Mr. *Pennyman's Quaker's Unmaskt*, where

where he proves, *That none more oppo-ſed the Return of the King than they, yet threw all on the Presbyterians to increaſe their trouble*; Fox *ſaid, None were to own an Earthly King*; *that* Joſhua *put many of them in a Cave* (*a fit place for them*) *that* Chriſtopher Love *was acted by a bad ſpirit in helping this Earthly King*, yet ſoon after they told K. *Charles, They were for him, and ſuffered becauſe they would not fight againſt him*, when they call'd on others to do it.

They had wrote to *Oliver*, *That he had won* France, Holland, Spain, Germany, *if he had been faithful*; *that their hearts were with him and God owned him*; *that the Malignant Party were Curſed and ſhould have Blood to drink*; *that they declared the Presbyterians Trayters for endeavouring to bring in the King, and when he came in, they ſaid the Presbyterians were Rebels to keep him out, but they Loved and Honoured him, tho' but a few Months before, they declared in Print, No Chriſtians but Apoſtates did own earthly Kings, ſome named* C Stuart.

All this was the word of the Lord from the Infallible Spirit by Fox, *that call'd himſelf*

inſelf the Star in the North, *Prophe-*
d; of the door, the Chriſt who was yeſter-
y to day and for ever; by whom, ſome
id, the World was made; and wrote,
lory be to thee George Fox, thy king-
om is Everlaſting; let me feel thy
eſtue and power, &c. He would charge
em, in the preſence of the Lord, that his
Epiſtles were read in all Meetings of
riends, this is the word of the Lord.

This George Fox *puts forth a Book*
ontaining Two Thouſand queſtions to the
riests, and ſome were theſe, What is a
erb? What is a Participle? What
s a Genetive Caſe? — *He and his follow-*
rs would cry out, Wo to them that keep
oaches, Wear Silk, Drink Wine, or keep
ating-men; but theſe fits were ſoon
ver, *now their Servants muſt commit*
he old Idolatry, ſtand bare before them,
nd in their Shops.

The baſeſt Equivocations & Slight,
ill they uſe in the world; what I
now of this I will not now mention.

George Fox *was not worſhiped*, ſay
ome, *but Chriſt in* George Fox, *and*
hat is the Light. Some have ſaid, *That*
he Governours in Penſilvania *fought*

not

not as Quakers but as Magiſtrates.

I aſſure thee Reader, I am informed by them that know them well, that many of them expect all the Power in *England* ſhall come into their hands, and once hoped K. *James* ſhould do the work for them; and I believe it by reading ſome writings named before.

And becauſe our Libeller ſtrikes directly at Mr. *Keith* as an Apoſtate, and at his book call'd, *The Exact Narrative*, I ſhall give a compendious account of that Book: *William Pen* having Excommunicated *George Keith*, he requires him and *G. Whitehead* to appear ſuch a day at *Turners-Hall*, and he would prove their Blaſphemies and Contradictions out of their Writings, having gotten leave of the Lord Mayor, who ſent the Marſhal there to keep the Peace: There was a great concourſe of Worthy Men of all Perſwaſions, *Pen* and *Whitehead* appeared not; Mr. *Keith* then proved, that *G. Whitehead* wrote of Chriſt, *God hath no Father*; *God could not have Glory with God, for then there were two Gods*; that

they

they denyed Christ the object of Faith, (which our Libeller makes an *If* of) *the Christ without; that they make Christ neither God nor Man; that his Soul was not Crucified: that we are not to Preach Christ Crucified, because that is past, and will not be again; that the now Christ is Wisdome, Meekness, Patience, &c. all within; so they make Jews and Mahometans, Christians:* Mr. *Keith* declared, *They had a set Meeting, where some censured him, for saying Christs Body came out of the Grave, which,* said they, *never did; that Jesus Christ was not to be prayed to;* *He urged* 1 Cor. 1. 2. To all that call on the Lord Jesus, both theirs and ours, answer was made, Paul *was dark and ignorant, like* G. Keith, *for our parts we know better:* When *W. Pen* said, *He had done it,* they told him, *he had been but young in the Ministry: that* G. Whitehead *did Allegorize away Christs Birth; to you a Child is born, was the Light; so* Christs *Death and Resurrection all within.* That *W. Pen* thus declared against *Thomas Hicks,* who wrote against the Quakers, detesting their Blasmphemies.

as

As the Lord liveth, God will make thee an example of his fury, and thou ſhalt not come down to the Grave in peace, by this ſhalt thou know not a Lying, but an Infallible Spirit hath ſpoken to me: when many know Mr. *Hicks* [illegible] in Peace.

In *Barbadoes*, they made perſons come forth and ſay, *I will give up all my concerns, Spiritual and Temporal, to the Spirit of God in Men and Womens Meetings, more than to a particular meaſure in my ſelf*: It was proved, that *Solomon Eccles* wrote in a Letter (produced at *Turners-Hall*) *That Chriſts outward Blood ſhed on the ground, was no more than the blood of another Saint.* Was not *G. Whitehead*'s ſhift *not to Papiſt and you*, a notorious vile one.

And now reader, ſeeing Ignorance, the mothor of Popiſh and Quakerrish Devotions, is the cauſe of Hereſie among Proteſtants; let me once again adviſe to the timely Catechiſing of Children, that they may not be made a Prey to all that lie in wait to deceive. I have heard from one then preſent, of a Maſter of a Ship and his Men, that

on

on theirs knees, mistaking, read the the Epistle to K. *James* the First before the Bible, instead of the prayer at the end, and being reproved said, *It was a good prayer, and one out of the Bible too*; the close is indeed, *Through Jesus Christ our Lord and only Saviour*; but the beginning, *Great and manifold were the blessings most Dread Sovereign, Almighty God, the Father of Mercies, bestowed on us the People of* England, *in sending your Majesty's Royal Person to rule over us: when on the setting of that occidental Star, Queen Elizabeth of Blessed Memory*, &c. How many take the Creed and the Ten Commandments to be the best Prayers in the World, though they understand them not: One shall tell you, *Pontius Pilate was the Devil, for none but the Devil would put our Saviour to Death*; another shall say *Pontius Pilate was a good man, else the Apostles would never put his name in their Creed.*

I know also a Minister, to whom a young Woman came to be Marryed, He finding she could say no Prayers, *bid her learn her Prayers, and then come to him*; when Common-Prayer was o-

over; she came before the Desk and said, *Sir I can say my Prayers now, will you hear me?* He told her, *The People knew not but you could have said them long since, had you not now told them: Therefore but say your Prayers*; she began, *Thou shalt not make to thy self any Graven Image, so it is written in the 20th of* Exodus, and so departed. One asking a poor man, who beg'd an Alms for Christ's sake, *What is Christ? It is*, said the Man, looking up to Heaven, *All this above us*, meaning the Sun and Sky.

Mr. *Bugg*, as before, tells us of the gross ignorance of Quakers Children, which makes them the more Superstitious: I remember *Luther*, in his Table Talk, tells us of 5 Men who came from Confession riding on the way; one said, *I have had to day from my Confessor, for so much money, a precious Relick, one of the Legs of the Ass* Christ *rode on, wrapt up in a piece of Silk*; *so have I*, said another, and so two men more; said one, *O what a strange Ass was it that had five Legs, for I have one too?*

You that have Children, timely in-

struct

ſtruct them in Religion according to their Capacities when young; Teach them the chief Heads of Religion; if the words of a Catechiſm be too large, ſee they underſtand the ſenſe; they may get the thing that loſe the phraſes: Two things I obſerve take with Children, *Poetry* and *Conſiſencſs*, I have therefore turn'd the Lords Prayer into verſe, keeping as near as may be to the words, and the Ten Commandments (the ſubſtance of them) in one ſtave in eight lines, which I have often taught ſome Children, and ſung privately and publickly.

Our Father which in Heaven art,
Hallowed be thy Name,
Thy Kingdom come, thy Will be done
On Earth, as Heaven the ſame;

Give us this day our daily Bread,
Our Treſpaſſes forgive,
As we forgive them that againſt
Us Treſpaas, (whilſt we live)

Lead us not in Temptation,
From Evil us deliver;
For Kingdom, Power, and Glory's thine,
For Ever and for Ever.

The Ten Commandments.

Have thou no other God but me.
Before no Image Pray
Take not the Name of God in vain.
Keep thou the Sabbath Day.
Honour thy Parents. Do not Kill.
Adultery Decline.
Steal not. Do not False Witness bear.
Covet not things not thine.

This doth not hinder, but further the learning the Commandments at large, and helps to understand them when they so do: So Teach them some other verses that may be of use; famous is that of *Herbert* against Lying,

Dare to be True, Nothing can need a Lye;
The Fault that needs it most, grows two thereby.

POST-

POSTSCRIPT.

HAving lately written some Animadversions on the Life of Mr. *Baxter*, I am beyond all measure defamed by some Baxterians of mean Education, and of no parts, tho' civilly treated by others of them; I am charged,

1. *As the occasion of heats in the City*: Was not Mr. *Baxter* so? after him Mr. *Williams*? and now Mr. *Sylvester*? If they say it was *Scandalum acceptum non datum*, I plead it truly. *Quis tulerit Gracchos de Seditione querentes.* Juv.

2. *That 'tis not true, That Mr.* Baxter *in that Book, disowned the Parliaments War*, &c. I have desired a Meeting, my Accusers choosing time and place, to vindicate my charge, but am denyed this, due by the Law of God, Nature and Nations: Doth the Baxterian Law judge a Man before it hear him?

3. *That I have declared Mr.* Baxter *was a Hypocrite*; which I deny, and in my

my *Vindiciæ* disown, only reading *Matt.* 6. 1, 2, 3, 4, verses, I believe [illegible] was as much like one, as was possible for a man to be, and be none. It is sufficiently known how I was abused at *Salters-Hall* by some who understand not common sense or civility, as is too notorious: Must a Virago help too. So true is that of *Juv.*

Nulla fere causa est, in qua non fœmina litem Moverit.

A second Medæa, who as in *Sen. Trag.*

Inhospitalem Caucasum mente indue
Adeste, Adeste sceleris ultrices Deæ.

Many worthy Persons aver, That *Fleetwood* and *Desbrough* were not for, but against the determination at *Wallingford-House*, that Dr. *Owen* never swore to *Richard Cromwel*, he nor his Father requiring no Oath: If so, never were the sacred names of Love and Concord more prophaned than by one man, or his *Psaphonis Aves*: He took Birds and taught them to sing Μεγας Θεὸς Φάθων and let them into the Air, which made the Lybians adore him. What were some told privately? —— My *Vindiciæ* is approved by men, at least

least equal iu parts and piety with the censurers and objecters.

He hath given such a false character of worthy Men, for their parts and temper, as if he had said they were Ethyopians; one cries out, *My Father is abus'd, and all our Family*; another, *My Tutor is so I cannot bear it*; and so censure him higher than I do. It hath been long and often said of Mr. *Baxter*, *That he wrote all that he thought, and Printed all that he wrote.*

You young Candidates for the Ministry, do not make an Idol of Mr. *Baxter*, nor any Man; abhor that scandalous ungodly practice here in *London* (too common among Conformists and Dissenters) of Preaching other Mens Sermons: I tare all Anonymous Letters sent to me, wherein I am treated as Mr. *Johnson* hath been by the Jacobites, and Mr. *Pennyman* and Mr. *Keith* by the Quakers.

Obj. *Why medled I with the Dead?* Dr. *Owen* and others were dead before Mr. *Sylvester* published that scandalous Book; I did it to heal the wounded names and reputation of many dead

& alive. I have ſerved my King againſt Mr. *Baxters* ſeditious Doctrine. *Stand*, ſaid *Paul*, at *Cæſars judgment ſeat*: What he ſaid to the Jews, ſo I to the *Baxterians*, Have I done no wrong? *Acts* 25. *I appeal to Cæſar*, ſaid he.

Several worthy Divines have made a compariſon between *Baxterianiſm* and *Popery*: I will now one between *Baxterianiſm* and *Quakeriſm*: I knew one of the Learnedſt Quakers in the World, that Aſſerted, *He could prove a multitude of their Principles, once condemned by all Miniſters, now owned by* Baxter *in his* Methodus Theologiæ.

Baxterianiſm.	Quakeriſm.
1. Heathens may be ſaved, Mahomitans and others if they love God. 2 *Rom.* 14, 15. without knowing Chriſt or Scripture.	1. *We aſſert the Univerſality and Sufficiency of the Divine Light in all Men, Heathens, by which they may be Saved.* 2 Rom. 14, 17. *without the out-ward Word.*

But the word, ſay we, is gone out of the mouth of Chriſt, *Mark* 16. 16. *He that believeth not ſhall be damned*; and

and this cannot be recalled: *How can they believe in him of whom they have never heard? and how can they hear without a Preacher*: The heathen did many things by the light of Nature, without Scripture Revelation, not to Kill, nor commit Adultery; they knew a God but not the True God, nor *Jesus Christ* whom he had sent, *Rom.* 10. 14. *John* 17. 3. His followers, many of them do the same; Mr. *Humphreys* in his *Mediocria*, who at last comes with a nonsensical harangue of Perfection; falsly and foolishly qualifying the Quakers Doctrine: Do the Heathen love the True God, Father, Son and Spirit, whom they Blaspheme d? As I observe, *Mahomet* in his *Alcoran* doth nothing more; this is almost the whole of one Chapter; *Praised be God Gracious and Merciful* (for so every Chapter begins, 2 or 3 excepted) *God neither begetteth nor is begotten*; *He hath no Equal nor Companion*; this made an Orthodox Conformist in a Latin Tract against *Baxter*, newly Printed, to call him the *Fifth Evangelist*, *Matthew*, *Mark*, *Luke* and *John* assert, no Salvation without

believing in Christ; but Mr. *Baxter* (that Holy Evangelist) asserts the contrary; that was accounted Heresie in the Quakers, at their first appearing, that is now call'd Sound Charitable Doctrine in *Baxter*.

Baxterianism.	Quakerism.
2. Man is not only declaratively Justified, but constitutively so, by Inherent Righteousness and good works; and Faith is put by a Synecdoche, or all Graces, &c. f	2. *By Faith, is meant all Duty, Obedience to the Lord, and by this Man is Justified, and* Barclay *mentions* Baxter *with respect for his Doctrine in this point, and calls him a* Famous Preacher. *Apol.*

Here the Papist, Socinians, Quakers and right Baxterians be agreed; then *Paul* need not put Faith in opposition to works, *Rom* 3. 27. That which condemns cannot justify; this the Law doth.

Baxterianism.	Quakerism.
3. That *Adam* was no representative of ours if he had stood, we all had been put on a Personal Tryal for life neither is his act imputed to us as ours, &c	3. *It is blasphemy to say, any one should be condemned for the sin of another, or of* Adam: The Children shall not bear the Iniquity of the Father.

The

The Baxterians to avoid Imputation of Chriſts Righteouſneſs in a proper ſenſe generally are forced thus to aſſert with the Quakers; ſome of them have to me confeſt, *Here they were pincht*: who could imagine this ſhould be a poſſible Error that reads *Rom.* 5. 18. *By the offence of One, Judgment came upon all men to Condemnation* (not pollution only) now how Judgment ſhould come on all men to Condemnation for *Adam*'s diſobedience, if he were not their Repreſentative, or Legal Head, who can anſwer? the conſequence of the Truth is clear; then had Juſtification, or a *Right* to Life (call it what they pleaſe) *paſt* upon all men by the Obedience of that one Man, if he had ſtood: Oh what old and new Hereſies lie in the bowels of that abominable thing call'd Baxterianiſm.

Baxterianism.	Quakerism.
4. Changing of Principles to please Governours, *Baxter* was for Resistance in the time of the War, for Non-Resistance in the Reign of *Charles* the Second.	4. Fox, Burrough and G. Bishop *did the same as I have mentioned in my Book intitled,* William Pen *and the Quakers either Impostors or Apostates which they please, proved from their avowed Principles and contrary practices.*

Non-Resistance is such Turkish Unchristian Doctrine, it is to be abhor'd by Men as Men; this Nation was almost undone by it in the Three Last Reigns, and could not recover it self but by the contrary Doctrine and Practice too.

Baxterianism.	Quakerism.
5. Boasting of their feigned Attainments, *Baxter*, if you will take his word for it was above most Men in Grace, often tells of his good works seldom of his	5. *It was the common talk of the Quakers how Holy they were,* &c.

But

But hath not Christ made this one of the worst outward signs of inward Unsoundness, thus to do. *Mat.* 6. 1, 2, 3. &c.

Baxterianism.	Quakerism.
7. Pride under a colour of Humility, and false speaking under a pretence of Zeal.	7. *The Quakers plain Dress, could not hide their proud Heart, Lye they will prodigiously for the Cause, as I have proved in another Book.*

I have heard Men of Great worth say, they never came nigh so proud a Man as *Baxter*, who were against his Party, and proved it by Stories, not fit to be named; to hear a young Baxterian say of another Baxterian young Man of good Parts, I confess, yet not great. *He is the greatest Man in* Europe *of his Age*, &c. What was it but pride in *Baxter*, to tell us the place of his Nativity in such circumstances, *How many* miles from such a place, and such a place. Did he think as one said, *The World would in time go in Pilgrimage there*? I will with the Superstitious Papists of old, as soon visit St. *Tho*

mas a *Beckets* Tomb——For falſe ſpeaking, ſome Great Men profeſs they ſeldom heard the like in Men profeſſing Godlineſs, I could be large here, but will not.

Who could have imagined ſo Wiſe and Good a Man as Dr. *Bates*, ſhould ſo miſtake, as to imagine Mr. *Baxter* to be a Man *who had a High Opinion of others, and a mean one of himſelf.* B. Funeral Sermon, when nothing was more evident then the contrary. May this one falſe ſtep this Famous Man hath made, be a humbling providence to him, who ſhall believe the Writers of the Lives of their Friends, when ſuch Fables are told for Stories. I wiſh his Repentance, as he doth mine. *Baxters* Flexibility to him, brought him under this foul miſtake.

Who ſhall Regard what they ſay, who tell me to my Face, *That I charge the Baxterians in my Book to be* Jacobites, *&c.* when the quite contrary is aſſerted.

Though *Baxter* in the pride of his Heart, would needs write a Latin Folio to increaſe his Fame beyond Sea,

he

e miſt his End, if fame be true, what ſcandal to the *Engliſh* Nation was, nd is, and will be that Book, not on- y of poor, but falſe Latin, notwith- ſtanding *one Mans* Tale of a *Iron and Golden Key*, &c. Be aſhamed you oung Men of yoar New Maſter. The ollowers of *Calvin* or *Arminius*, fol- owed compleat Scholars; but you of an incompleat and very defective one.

Baxterianiſm.	Quakeriſm.
7. Scolding by Scripture, and pre- tending Love and Peace, when the greateſt breakers of it. See his reply to Mr. *Bagſhaw*, &c.	7. *The Quakers are ſo notorious for this Dog Serpent*, &c. *to the beſt of Men*, *I need not ſay much of this.*

How Mr. *Baxter* dealt with Dr. *Owen* and others, I have conſidered in another Book; he was about to Print a Letter againſt Mr. *How*, his once bo- ſome Friend, to prove him to be a *Deſigning Polititian, that made Religion to truckle to his intereſt*; but ſome with difficulty prevented it.

He

He hath not one word in his Life to qualifie the hard Character given of Dr. *Owen*, as to say, *He hoped he was a good Man*; which if he had, it had been but folly added to iniquity. For if he had been half so bad as he described him, it were impossible he could be a good Man.

I am Accosted by Quakers and Baxterians, and which are the rudest I know not. I abuse not the Basterians; You shall have some of their words to me in Discourse, and in some nameless Letters.

You ignorant Fool, in whose Writings and Discourse is little Sence, you have Defamed Holy Mr. Barter. *He asserted not* Non Resistance, *Condemns not the Parliaments War*, &c. *You are fitter for Bedlam than a Pulpit. You deserve to be sent to* Newgate, *to be put in the Pillory, and your Ears rapt off. You come with your poysonous Doctrine, Repent. Mr.* Baxter *was a Great Man, and a Casuist for the Devil, none could stand before him. We care not to see your Sh--face, you are a Defamer and Slanderer. You Lye, No such things are in Mr.* Baxters *Book,*

Re-

Remember in Neceſſariis unitus, in non neceſſariis libertas & in *utrinq;* Charitas. *This is a good Latin, Though you laugh at it.*

Sirs, I care not to Repeat worſe ſtuff of the Woman before mentioned, who hath neither the Forehead nor Tongue of an Honeſt Woman, though it is hoped ſhe hath the Body of one. I profeſs I feel none of theſe things. Am not Diſturbed one hour Day nor Night about them. Can put all *under my Thumb*, knowing you are more the Objects of Pitty then Anger, on more accounts then one: Many have obſerv'd, *If any Good-natur'd Perſons turn Baxterians, their Tempers are immediately leavned and ſowre.*

If I meet with Men of no Senſe, I expect ſome Civility: If with Men of no Civility, I expect ſome Sence; but the want of both is intolerable. A Baxterian Ignoramus is *an Eagle-Fy'd Owl.* Here is ſuch an ignorant company of young Divines, I am aſhamed to write what I know.

I would not be miſtaken, I know ſome Baxterians, Men of Learning and Piety,

Piety, and Modeſty. I hope it is no harm to wiſh the number were greater.

If any think I have been too ſharp in my *Vindiciæ*, I will not deny it, for I am no boaſting Baxterian; but I beſeech ſuch to conſider, whether I have cited him aright, &c. If I am Sharp, I write Sharp Truths againſt a Writer of Sharper Falſhoods.

Reader, I here preſent thee in the cloſe of all, with ſome *Verſes*, made upon Mr. *Baxter*, by the Orthodox Conformiſt before mentioned.

O Infidelium Cohors! Vos Plaudite.
Apporto vobis Nuncium gratiſſimum;
Evangeliſta Quintus jam tandem extitit,
Long. Benignior vel Reliquis Quatuor:
Viam Salutis alteram quam piam
Oſtentat. et Vitam ſine Vita polliceus.
Quid Stas cum Clavibus Petre? Illicet, Illicet.
Baxterus *Alius invenit niper Novas,*
Potentiores multo (fallor in) Tuis:
Tu Chriſtianis tantum Cælos apperis,
At ille Gentibus: Fidei Tu duodecem
Articulos, ille primum Solum poſtulat;
Et Urbis Solymæ portam apertam repperit,
In uſus mutatam longe contrarios,
Cui Cuſtos audit, Nempe Stercoriariam.
Quod ſi (quod numen vertat) nunc Anima mea
Sit Cum Philoſophis; Chriſtianiſſime Valeas.
Paganus, Chriſtianus, haud multum intereſt.
O quam Theologo dignus telam texerit! &c.

FINIS.

THE LIBERTY OF AN Apoſtate Conſcience DISCOVERED:

BEING

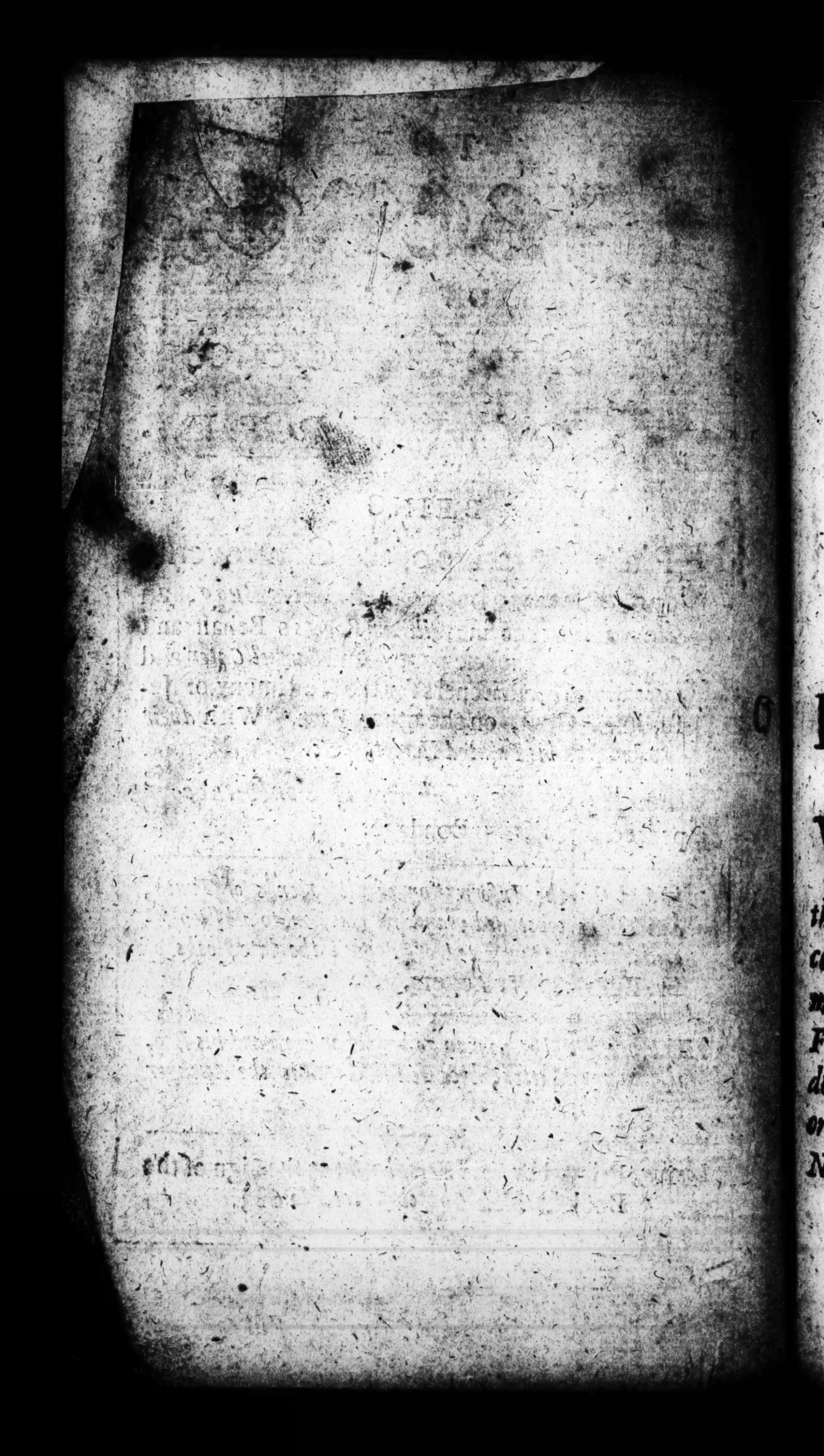
A Plain Narrative of the Controverſie long depending between *Francis Bugg*, an Officious Agent in *William Rogers*'s Behalf and Quarrel, on the one part: And *Samuel Cater* and *George Smith*, Priſoners for the Teſtimony of Jeſus in *Ely* Goal, on the other Part. With *their* Anſwer to *his Painted Harlot*, &c.

Whereby *F. B*'s *Liberty of Conſcience* is proved an *Injurious* Bondage.

Publiſhed for the Information of all Friends of Truth, and others concerned: and for Caution to all ſuch Agents as have Promoted or Spread the late Books of Fr. Bugg *and* W. Rogers.

1 Theſſ. 4. 6. *Let no man go beyond or Defraud his Brother in any Matter, becauſe the Lord is the Avenger of all ſuch.*

London, Printed by *John Bringhurſt*, at the Sign of the Book in *Grace-Church-ſtreet*. 1683.



AN Introduction TO FRIENDS AND Friendly Readers.

WHereas my ſelf with others concerned have given account of the Unjuſt Actions and Unrighteous proceedings of Francis Bugg, *as hereafter mention'd; This I do ſay, and in the Fear of the Lord teſtifie, that it is not done out of Envy and Ill will to the Man, or to inſult over him, by laying open his Nakedneſs; but do truly deſire his ſincere*

and

and unfeigned Repentance, even as we have done ever since he began this his Unrighteous Work; and for that end we have waited long upon him, and have laboured much with him; for if wholesom Advice and Brotherly Admonition could have prevailed with him, to have turned him from his Evil way, which of late Years he hath followed, as this Narrative and his Malicious Books do plainly shew, this had never been: But seeing he still followeth his unruly work, and will not be reclaimed to turn from this Evil Spirit which hath led him into these things; we do look upon our selves Conscientiously concerned for the Glory of God, and the Honour of his Truth, and also for the good of all honest and tender People, who have or may have better Thoughts of him than he doth deserve, and that so under the Profession of Truth, which he in some measure hath gone under, and may thereby deceive or betray any, and draw them from the peaceable Truth, into that Spirit with him, into Strife and Contention; which hath been

the

the work he hath followed these several Years, which is the work and fruit of an Evil minded Man; as saith the Scriptures, An Evil Man out of the Evil Treasure of his Heart bringeth forth Evil things. *And Christ saith,* By the Fruit ye shall know them; For Men do not gather Grapes of Thornes, nor Figgs of Thistles. *Whereby he sheweth how impossible it is that an Evil minded Man should bring forth that which is Good.*

And now having given a true and faithful account of the disorderly and unjust Words and Actions of this Man; I with the rest concerned with me therein, do leave it and commit it to the just Witness of God in all Consciences, to judge of the wrong he hath done to Truth, to me and others. And whether he hath not justly brought this upon his own Head, since we could not prevail with him to forsake his unruly work. And if any be hereafter ensnared by him and drawn aside out of the way of the Lord, they must

bear

bear their own Burden. And I with the rest concerned in this matter shall be clear, in which I rest, believing God in his own time will clear my Innocency, and more fully manifest his guilt, who has abused me (and others without any just cause given him by us) who am a True Friend and Lover of all that truly Love and Fear God, and a witness against Envy and Deceit, where ever it doth appear.

Ely Prison,
17. 12. 1682. } S. Cater

THE

THE LIBERTY OF AN *Apostate Conscience, &c.*

THis may satisfie all into whosoever Hands it may come, that whereas there is a Difference made by *Francis Bugg* of *Mildenhall* in the County of *Suffolk* with *Samuel Cater* of *Little-Port* in the Isle of *Ely*; concerning a Fine, about which the aforesaid F. B. hath been so troublesome to me & other friends, both in this County & elsewhere which there has been raised untrue Reports, and therefore for clearing the Truth, and to satisfie all that desires a right Information of proceedings therein, from the beginning thereof, I have therefore taken care, with some other Friends, so far as they are concerned therein, to give a true Narrative of the Business from the beginning to this very Day, of the most material passages; that so the Truth being known, it may thereby appear who hath done the wrong in this matter, him, or my self, for which I have been so long abused by him.

About the Year 1675, I being at a Meeting at *Mildenhall*, where *Francis Bugg* dwells; there came one *George Freind* of *Lakenheath*, and desired me to have a Meeting at his House, and before I promised him, he being a Stranger to me, and *Francis Bugg*

being there, I advized with him about it, he having knowledge of the Man; and he told me, that a Meeting would do very well there, and desired me to go; so after I had spoke further with the aforesaid *George Freind*, and found he desired the Meeting in a serious and weighty consideration, I found freedom in my self to promise him to be at his House the next Day; and also told him, he might let his Neighbours know it, and accordingly I went, and *F B.* with me and several more belonging to *Muldenhall* Meeting, and when we came at the Friends House, there came in several of his Neighbours; and after some time spent in waiting upon the Lord, and calling upon his Name in Prayer, I was moved by his Power to stand up and declare the Truth to all that were there present, in which time whilst I was speaking, Two Priests with some other Men, came into the Meeting, and one of those Men that came in with the Priests, asked a Man that was in the Meeting before, what their Speakers Name was? who said, he did not know; and a Woman Friend said, his Name was written in the Book of Life, where he could not read; then they asked *Francis Bugg*, what is your Speakers Name? His answer was in the hearing of the Officers and Informers, * *HIS NAME IS* SAMUEL CATER, all which time I was declaring the Truth, and no Man asked of me my Name; But after *F. B.* had told it, they all went away, and asked no further after it. As also doth appear by this following Certificate; and I continued the Meeting until I had cleared my self of what the Lord laid upon me at that time, and then we departed in Peace, being well refreshed with the Love and Goodness of the Lord, whose Presence

* *Mark*, Fran. Bugg *was Informer here.*

was

was with us to our comfort, yea, and *F. B.* himself said that he was glad we were there that Day what ever came of it, for we had had a good Meeting. And now whereas *F. B.* or some of his Abettors, have reported that I refused to tell my Name at the Meeting; here is a Testimony under the Hands of these Honest Friends that were there present.

FOrasmuch as there hath gone various Reports, relating to a meeting appointed by *Samuel Cater*, together with the knowledge and consent of *Francis Bugg*, and others of us the People called Quakers, held at *Lakenheath*, in the County of *Suffolk*, at the House of one *George Freind*, in or about the Year 1675, which Report goes abroad, as if some Person or Persons who came to that meeting with an intent to give Information against the said People then and there met, (as did afterwards appear) did demand of *S. C.* to tell his Name, and that the said *S. C.* did not declare his Name when so demanded.

This is therefore to certifie all into

whose Hands this may come, for the preventing such false Reports to pass for true as much as in us lies; as also to clear *S. C.* of the above recited charge against him: We whose Names are hereunto subscribed, being Eye and Ear Witnesses to what past at the Meeting, do testifie, that no Person in the aforesaid Meeting did ask *S. C.* his Name, but one did ask another Man in the aforesaid Meeting what the Speakers Name was? And he said he did not know; and a Woman Friend answered, his Name was written in the Book of Life where he could not read; then it was asked *F. Bugg* what is your Speakers Name? and *F. B.* answered in the hearing of the Officers and Informers, HIS NAME IS SAMUEL CATER, then those that came in as aforesaid, went out and came into the Meeting no more, leaving *S. C.* declaring the Truth as he was before they came, and

so

ſo continued the time they were there, and alſo a conſiderable time after they were gone, after which he concluded the Meeting, and we departed in peace having good unity with *S. C.* being ſenſible he was enabled by the Power of God, to declare his Truth with an undaunted Spirit in the Face of its Enemies.

Witneſs our Hands, this 9th Month, 1682.

William Handſlip,
William Swaits,
Iohn Maſon,
James Burges,
Robert Hibble,
Iohn Burges,
George Freind,
Katherine Handſlip,
Frances Fincham,
Mary Hogans,
Henry Hogans.

Now after this it appears, that the Priests with some others that came with them to the Meeting, Informed against the meeting to the Magistrates who Convicted the meeting, and fined *F. B.* as he sayes himself, Fifteen Pound for me as a Speaker; whose Name and Habitation was not known, whereas *F. B.* had told them my Name, and I have cause to believe, that the Priests, and they which Informed against the meeting, were not without Knowledge of the Place of my Habitation; if *F. B.* did not tell them, that also the Town where I dwell, being but about 10 or 12 computed miles from the place where the meeting was kept; But they having fined *F. B.* for it (as he sayes) they issued out their Warrants, and the Officers distrained him for the Fifteen Pound, and he not being willing to lose his Goods laid down so much mony, and kept his Goods by way of an Appeal as he pretended, but never went to Tryal, but gave them his mony for his Fine, being afraid to try his cause, lest he should be Cast and lose more Mony to it, as he told me himself. Now mark this *F. B's* proceedings in this matter, he was Fined and Distrained, and paid his mony to redeem his Goods; but never told me of it, nor spake a word to me about it, until Five or Six Months after, although he had Opportunities enough to have done it in that time. Then after I being at London at the Yearly Meeting, *F. B.* came to me to *Westminster* meeting, I seeing him there, asked him to go with me to the Friends House were I lodged that Night, which he did: and when we were in Bed together, he told me he suffered a Fine of 15 Pound for me, then I asked him how it

was?

was? his Answer was, the Magistrates had fined him Fifteen Pound, and the Officers took away much Goods for it, so he laid down the mony by way of an Appeal, and redeemed his Goods again, and before the time of Tryal he was advised by Counsel not to go to Tryal, for there was danger in being Cast, and that would cost him more Mony; so he did not go on, but desired the Justices that he might withdraw his Appeal, and that they might keep the Mony for his Fine; whereby said he I lost Fifteen Pound, but I expect thou shouldest pay me it again, whereat I was strangly surprized to hear his demand, to see what a strange Temptation had entred the man; then I told him, I see no reason for that why he should expect it of me, seeing he was Fined for his own Testimony, for his being at the Meeting, (which he also encouraged) and 2dly he paid this mony to save his own Goods and not mine. 3dly, he paid it without my consent or knowledge, neither could I have done it if it had been my own cause, and had been Fined my self.

Neither did I ever pay mony to Priest nor other Persecutors to save my self from sufferings, whatever I suffered for my Testimony. And also I did look upon this Demand of his, to be unjust and unreasonable, and therefore I could not in Conscience pay it: And besides I then told him, he being far before me as to an Outward Estate, there was nothing of Charity in the case to oblige me thereunto; and therefore I see no just or reasonable cause why he should demand any thing of me upon this account, for I was no wayes the cause of his being Fined, more then any other Bishull Friends must have been that ministers if they had been there; then he said he suffered for my not telling my Name my self,

I told him, for that he was to blame and not I, for being so forward to tell my Name, he prevented the Officers of asking me, whereby I had not an opportunity to tell them, for after he had told them they went away and never asked me; for if they had, I am sure I had told them, for it was ever my practice, both before and after that in the like cause, which is well known both to him and other Friends where I have travelled since this Act hath been in force: Then he told me if I counted his Demand to be unreasonable, he would put it to some Friends to judge whether I ought not to make him satisfaction for that Fine; I told him if he was not satisfied he might, then he began to mention who to have to hear the cause and by whose judgment we might sit down; I told him he might chuse whom he pleased himself, so be they were Honest Faithful Friends, and had a good sence of Truth, I would freely give up my cause to them for my part, and stand by their judgment. Then after some time he told me *Giles Barnardiston* he knew was my very good Friend, and so he was his, and if he would he should have the hearing of the cause, and if the said *G. B.* did not judge his Demand to be reasonable, he would desist and proceed no further in it; so I was contented, and we appointed where to meet next Day about it, which accordingly we did; and when we came together, *F. B.* laid his cause before him, who when he had heard, he seemed much grieved at *F. B.* and told him he see no cause why *S. C.* should pay his Demand, for it was unjust, &c. But *F. B.* broke his promise made to me the day before, and would not stand by *G. B.* his judgment. Then he said he would lay it before the Yearly Meeting, I told him if he did it would not make to his honour.

He

He ſaid, he would propoſe a Queſtion about it, I told him if he did ſtate his Queſtion fairly as the thing was, I would be ſilent, and not only hear the Meetings judgment, but would ſit down by their judgment: But if his Queſtion or Words tended to that purpoſe as if I would not tell my Name, then I would give the Meeting accouut how the matter was, for I knew my ſelf clear, ſo when he came into the Meeting, he propoſed his Queſtion according to his own mind, but not according to the true ſtate of our cauſe about which he differed with me; then I told them plainly how the matter was, and the next day at *Horſly-down*, I offered to ſtand by the judgment of the meeting, and deſired *F. B.* to do the like, and that what the meetings judgment was we might both agree to it: this was the ſecond time I gave it up, but *F. B.* ſtood ſilent at that time, and would not ſay either that he would or would not, ſo the meeting could give no poſitive judgment in the caſe. Then ſome time after I was gone into the Low Countries, in which time he ſent a Letter to my Houſe, to meet him at our monthly meeting, ſo after I was come home, I met him at a monthly meeting at *Chakes*, the 4th of the 8th month, 1676. where he complained to the meeting that he had ſuffered a Fine of Fifteen Pound for me, and I refuſed to make him ſatisfaction, and he told the meeting that the cauſe he was fined was for my not telling my Name, ſo when the meeting had heard us both, they gave their judgment, and made a Record thereof in the Monthly Book, that I was not Guilty, in not declaring my Name, it not being of me demanded, and told by another, which was himſelf, (viz) F. B. as I made it appear there, and which he did not deny) after which the meeting accounted he would have

been

been at quiet; then at a Quarterly meeting at *Ludenham* in the Isle of *Ely*, held in the 10th month 1676, F B. complained to the quarterly meeting, then some in that meeting, said that business was ended before by the monthly meeting, therefore it ought not to be spoken of at the quarterly meeting; then *F. B.* alledged that it was not ended, for he did not give it up to the meeting to end it, whereupon I asked him if he would give it up to this quarterly meeting to be ended by them, and would stand by the end they made? he said he would, then the meeting heard us both concerning the matter which we had to propound, and then desired us to go out of the meeting untill they called for us, which we did, and when they were agreed we were called, and the meetings judgment was, they saw no cause of blame in me for that which *F. B.* accused me; neither could they award me to give him any money. But desired we should be Lovers and Friends as we had formerly been, and if I had freedom in my self to give him any thing I might, if not he ought to be content.

Then after this the next Yearly Meeting following, he went to London again, and complained to *W. Penn* telling him he could not have a fair hearing by Friends in the Country, concerning the difference between him and me *F. C.* about the Fine, so *William* appointed him and I to come to *Edward Man's*, where *Geo. Fox* with other Friends would be, which accordingly we did, and there he was heard by *G. F.* and many other antient Friends, what he had to say and I also, where I again offered to give up my cause to *G. F.* or to all the Friends there or to any part of them in order to decide the difference depending between *F. B.* and my self, and to

stand

ſtand to their Judgment, and deſired him to do the like, that the buſineſs might be ended. he ſaid, no he would not give it up to them, but it ſhall be ended at our own Quarterly Meeting, and he would put it to 10 or 12 Friends that ſhould be choſen neither by him nor me, but by the meeting; and them he would commit his cauſe unto and would ſtand by their Judgment, then Friends deſired an Agreement ſhould be drawn up, and we ſhould ſet our Hands to it, and they would witneſs it, that ſo it might be performed, that there might be no more difference about this buſineſs, and one Friend began to write, then F. B ſaid, let me write the Order my ſelf, for I know my own mind beſt; ſo he took the Pen and Paper, and with his own Hand drew this Order following, and ſet his hand to it and ſo did I and Nine Friends were witneſſes to this our agreement. (viz)

MEmorandum, that upon condition that Friends in the Quarterly Meeting in the Iſle of *Eley*, do chuſe and elect 10 or 12 Friends to hear and determine the Controverſie betwixt *Francis Bugg* and *Samuel Cater*, relating to the Fine which the ſaid *F. B.* was fined for the Speaker at a Meeting in *Lakenheath*; and all other Controverſies they the

ſaid

ſaid *Francis Bugg* and *Samuel Cater*, do hereby promiſe to ſtand to this final determination under their Hands, and for the future to ceaſe from all Controverſie touching any matter now depending between them.

Witneſs their Hands this 9th of the 4th mo. 1677. { *Fran. Bugg.* / *Sam. Cater.*

Witneſſes to it, { *Giles Barnardiſton* / *John Burnyeat* / *John Whitehead* / *Ambroſe Rigge* / *Leonard Fell* / *William Whaley.*

To the Friends at the Quarterly Meeting in the Iſle of *Eley.*

Dear Friends, *We deſire you, that when this buſineſs comes before you, that there may be a final end put unto it, that there may be no more trouble about it.*

George Whitehead
Stephen Criſp.

Then

Then the aforesaid Agreement was delivered into a Friends hand by both our consents to keep, and for him to deliver it to the Quarterly meeting, and *F. B.* there himself took a Copy of it which he kept. Then at the Quarterly meeting the Order was produced, and Friends discourſed the matter about chuſing the men, and would have had us to chuſe them our ſelves, that is 6 Friends each of us; but I told them I was not free ſo to do, leſt *F. B.* ſhould not ſtand to what they did, if they went contrary to the Agreement whereunto he had ſet his hand: So the meeting deſired us to go out, ſo we withdrew, and then they choſe the 12 Friends out of the meeting in manner following, viz. the Meeting choſe one Friend and agreed that he ſhould chuſe whom he pleaſed next, and ſo the laſt man choſen was to chuſe the next, until the 12 were all choſen; and when they had choſen the 12, they ſent for us into the meeting, and told us how *they had choſen them*; and read their Names unto us; then I told them, *I was well ſatisfied with the Choiſe and what they did in the matter, wherein they were to be concerned between* F. B. *and my ſelf, I would be contented to ſtand by their Judgments*; and *F. Begg* promiſed he would do the like, then they withdrew to a Friends houſe to draw up their Award; and F. B. asked me if I would not go and open my Cauſe to them, I told him, *He might do what he pleaſed in the matter for himſelf, but I ſee no need for it, for it had been ſpoken of ſo often before them, that they could not be without a Knowledge of it*; but he went to them and ſpake what he pleaſed, and ſo left them to give Judgment; ſo when they had agreed and drawn up their Award, they ſent for us, and read their Award to us; the ſubſtance thereof was.

They

THey fouud *Samuel Cater* clear of that Demand of *Francis Buggs*: Therefore Awarded that he was to Pay *F. B.* Nothing, &c.

And that all Differences that have arisen between them about that and all other things, be from this Day fully ended; and that they may be Lovers aud Friends as they were before the Difference happened.

These be the Arbitrators Names.

John Ainsloe,	*Wil. Brazier,*
John Webbe,	*Robert Smith,*
John Prine,	*Peter Watson,*
Rich. Read,	*Sam. Fulbugg,*
Phillip Taylor,	*Edward Firth,*
Jacob Baker,	*Edward Love.*

Now when they read this Award, F. B. said they had given away his cause, but however he would be quiet and meddle no more: But he soon broke his promise again, and in a little time after he began to threaten the Arbitrators, and wrote to them to that purpose, that they had given away his

his mony, and thereby had done him wrong, and although that by their Arbitration he had now done with *S. C.* But now he intended to begin with them, for there was a Law in the Nation, *That if* Arbitrators *did not do that which is Equal and Just when so Chosen, the Party Grieved might recover Damage of them*; and they should have no more favour then the Law would afford them: Then about this for a time he made a great adoe, and gave a Lawyer



Brevitts, whereby he instructed him how to plead against Friends, and of the state of his cause, to come to our Quarterly Meeting to plead his cause; which said Breviats the Lawyer shewed to *William Penn* and *Thomas Rudyard*, after which the matter fell, and the Lawyer never came to our Meeting; then he began again with me, and sent to me to have another Arbritation, and Quarrelled with me again for the Fifteen Pound: But I not having freedom to grant his desire, nor to meddle with him any more so that he could not have his will of me: Then he Threatened to prefer *A Bill in Chancery* against me for his Mony, and went to *William Penn*, and shewed him one that he had prepared, (as I was Informed) Then *William Penn* being grieved that the Enemies of Truth should have such cause given them to rejoyce over us, by having such a cause as that brought before them; he with another Friend wrote to me, that if I could, to get an end of this Business it might be well, for although they believed that his Demands was very unjust, and there was nothing due to him upon that account, and that he was much to blame, yet for Peace sake, if it could be made an end of it might be well, then I knowing he had desired another Arbitration, I condiscended to it, and sent him word, that seeing he

was

was yet disquiet about this mony, if he knew h
to have another Arbitration which would plea
amongst Friends, I would condiscend to it, and
my Innocent cause once more upon Tryal, the
seemed to be pleased, and came over to my Ho
and pretended all would be ended, for wh
he had any money or not he would be tconten
ed, so he said he would chuse 6, and I should chus
also, and withall he said he would be bound with m
to stand to the Award, which Bonds were made a
sealed: But when the Arbitrators came to meet,
although they were neer to Agreement, yet they di
not agree, for after F. B. understood that they were
like to agree, and his will not answered, he s
none should give away his Mony for if it mu
be given away, he would give it away himself.
And when the Arbitrators were come to an Agree
ment, and were drawing up the Award, then F. B.
came in amongst them, without being desired, and
called *Edward Neal* one of the said Arbitrators, to
speak with him, and when he came in again from
him, he would not stand to what he had Agreed to
before, then they could go no further, for F. B.
made the Bonds himself, & they were made, so that if
all the 12, or so many of them as there met were all
to agree, or else their Award was not to stand
good, whereby it appears although he was willing
to be bound to stand to the Award, yet he had made
such provision, that if he had not his will & end An-
swered, he would have nothing done, for he having
provided such a Man as would do what he would
have him or nothing, as it did plainly appear to all
honest Friends that were there present: Which
thing was as wicked of *F. B's* part and him that
joyned with him in his deceitful practice, as

was before when he promiſed, and gave it under his hand to ſtand to, and abide by the Award of the other 12 Friends choſe by the Meeting, and after they had done it, he promiſed to be quiet, and meddle no more in the matter ſo awarded, and ſo foully and ungodly went from his Word, whereby all may ſee that reads this Narrative of his Words and Actions, whether he hath not proved himſelf a falſe deceitfull Man, both to God and Man, and whether he hath not wickedly wronged his own Conſcience, by Covenant-breaking, Lying and Deceit, from time to time, for the ſake of Money, whereby all may perceive, that have any ſenſe of truth and honeſty, how unfit he is to take upon him to treat about the Principles of true Religion, and to plead for Liberty of Conſcience, againſt Impoſition, who hath thus wilfully abuſed and defiled his own Conſcience for *unjuſt gain*. Then after they could not end it, I was much grieved to ſee the trouble that Friends and I had had, and yet the Buſineſs remained; I then took *Fran. Bug* aſide, and told him, that although I was well ſatisfied in my Conſcience that I had never done him wrong, and that I did not owe him one penny, and that his Demand was unjuſt and unreaſonable, yet for Peace ſake, rather than this difference ſhould Remain, to trouble Friends, and diquiet our ſelves, I would give him of my own free will, five Pounds towards his loſs relating to the ſaid Fine, his anſwer was; that would not do, ſo we parted at that time, than I ſpake to his Friend and Abettor *Edw. Neale* aforeſaid, and told him he had not done that day like an honeſt Friend in his Place, nor like a man that feared God, whoſe work is to make Peace, and purſue it with all

men, and he and others of them, that *Fran. Bug* had Chosen, had an opportunity thereby to have made Peace in this matter, that so long had been troublesome to the Church of God, but he more especially, I understood had hindered that day, in refuling to joyne with the rest that would have done it, which days work would certainly become his burthen at one time or other; his answer was we might make an end of it between our selves, as I would, for he knew *Fran. Bug*'s end was not *for Money*, but Justice in the case, I told him, I never did see other by *Fran. Bug* but that his end was wholly for Money, neither was there any Justice in the case, that he should have 15 Pound of me for nothing, and besides his words was always to me, *give him so much Money*, and he would be quier, and when we were together alone at that time he said the same; But I have not freedom to answer his unreasonable demands therein, knowing my self clear of any thing of guilt concerning the matter whereof he charged me, now this was the seventh time that I had given up the aforesaid case to the Judgment of Friends, and four of the 7 times *Fran. Bug* excepted of, and Joyned with me, and promised, and became engaged, as is before mentioned, to stand to the Award or Judgment of the Friends, to whom we gave up our Cause, but went from his word every time. Now the next thing, wherein like a Deceitful man, who shews himself void of any fear of God, as hath and yet will appear by his following actions, for he Surprised his Cosin *Geo. Smith* of *Littleport*, through his Deceitful craft, and got the said 15 Pound of him, who is *Fran. Bug*'s own Mothers Sister's Son, a man that hath been Convinced about 11

or

or 14 years, and ever since he came amongst us, hath walked uprightly according to his measure, and hath been of a blameless Conversation amongst Men from his Youth, and lives in good credit and reputation, a relation whereof he hath given, which hereafter followeth under his own hand; Also how far he was concerned in this matter by my Wife, under her Hand, whom *Fran. Bug* calls my Wife her Agent, as sent by her, &c. And when *Edw. Neale*, *Will. Rogers*, and *Tho. Crisp*, and others, whom *Fran. Bug* accounts of his party, who hath of late Joyned and Combined together in a Spirit of discord and opposition against the Godly and mutual care of faithful men and women in their distinct Meetings, in several things which concerns our publick Testimony before the World, amongst whom the Lord hath gathered us to bear Testimony against those loose and unjust ways, that many, both Priests and People, lives in and Practices in that weighty matter of *Marryage*, with several other things, comes to read this relation of *Fran. Bug*'s words and actions, and will yet own him as a Brother amongst them, and as an Agent to Abet their cause without repentance, and making satisfaction, both by word and deed, for the wrong he hath done, as aforesaid, its no great matter what they profess, neither will it be much to the dishonour of honest and faithful men and women, to be reproached by them, but yet this I do say, and so I shall conclude this Business, that if it please God to give *Fran. Bug*, and *Will. Rogers*, and the rest of them, true and unfeigned Repentance for that wherein they have done amiss, whereby they have strengthened the hands of evil doers, and laid stumbling blocks in the way of

the ſimple, by their Writing and Printing in this wilful and unjuſt manner, againſt the faithful Servants of the Lord, whoſe care hath been to keep all clean and ſavoury amongſt the People of God, I ſay, I ſhall be truly glad thereof, who am a friend to all that truly Love and Fear God.

Who am in ſtrait Bonds for the Teſtimony of Jeſus Chriſt in Ely *Priſon, this* 9th Month, 1682.

Samuel Cater.

Elizabeth Cater's Teſtimony.

HEre followeth a Teſtimony under *Eliz. Cater*'s hand, how She came to encourage *G. Smith* to Treat with *Fran. Bugg* about his differing with her Husband *Sam. Cater* aforeſaid, and how farr ſhe gave him order, which was thus. *Geo. Smith* coming to my houſe one day when my husband was not at home, and told him that I was very much grieved and troubled at *Fran. Bug*'s continuing ſo bad and envious againſt my husband, and although I was ſatisfied, that what he

ſo

ſo furiouſly abuſed him for, was unjuſt, upon which account my husband hath not freedom to anſwer his unreaſonable Demand, I could be glad it were ſome ways ended; then *Geo. Smith* told me that he alſo was much grieved for the difference, for ſaid he, I Love thy husband well, and *Fran. Bug* alſo, and he is my near Kinſman, for it doth trouble me that there ſhould be a difference between them, but I do account my Coſin is much out of the way in this matter, but if thou Pleaſe, I will ſpeak with him, and ſee if I can get him to be quiet, then I deſired him he would, and I told him withall, that although I knew that, neither I nor my husband, owed *Fran. Bugg* one penny, neither was there any due upon that account he Demanded, yet for Peace ſake, rather then my husband and friends ſhould be any longer diſquieted about it, I would part with ſome Money, if it cannot be done without, although my husband knows

nothing of it, then *Geo. Smith* told me, he would take an opportunity, and speak with him, and he did not question but to make an end of the busines with little Money, if any at all: This is the truth of the matter, to shew how farr I was Concern'd therein.

Eliz. Cater.

An Account given by George Smith, *concerning the Mony of* Francis Bugg *deceitfully obtained from him concerning* Samuel Cater.

THose are to certify all into whose hands this may come, That whereas there was a difference long depending, made by *Fran. Bug* with *Sam. Cater*, about a Fine which the said *Fran. Bug* demanded of *Sam. Cater*, which he had not Freedom to pay him, looking upon his demand therein to be unjust; and I coming to *Sam. Caters* house, as is by his Wife before mentioned, was willing out of true Love, which I had to them both, and for Peace sake, to concern my self about it, hoping to have made Peace betwixt them. A true Account of what pass'd betwixt my Cosin *Fran. Bug* and my self, is as followeth.

There being a Fair at a Town where my Cosin *Fran. Bug* Lives, to which I had an occasion to go; I took that opportunity to Speak with him about

that

that difference between him and *Sam. Cater*, where I desired it might be at an end, and he told *Me*, it might, if *Sam. Cater* pleased, for he counted he had Right to the Money he demanded of him, But I told him, I did believe he had no Right to it neither by the Law of God nor Man: And besides, I told him, I did find that Friends are in General dissatisfied about thy demand in this matter, therefore I would be glad thou wouldest desist, and be at quiet, and not to Trouble *Sam. Cater* nor his Friends any further about it: To which he said, it is my Judgment, that I have a Right to the Money I demand of him: then in short I told him, I could be glad I could Perswade him to desist, and be at quiet in this Matter without any Money: But rather than the difference should continue betwixt *Sam. Cater* and Him, for Peace Sake, I would give him 5 Pounds, though I never have it of *Sam. Cater*, for he knows nothing of my Treating with thee at this time, but that would not do, then I offered him 7 Pounds 10 Shillings, but he was not willing to take it: Then I desired him to Consider of it, and Proceed no further about *Sam. Cater*, and he told me, he would meet me at *Ely* Fair about three Weeks hence, and if I and he could make an end of it, then we would. And when I was at *Ely* Fair selling of goods, he came to me, and asked if I had time to Treat about that I was speaking to him at his house lately, I told him my occasion was in selling of my goods, he told *Me* we should soon have done about that concern: Then we went to an Inn to Treat about it, and I told him still I would give 7 Pound 10 Shillings rather than the difference should continue between *Sam. Cater* and him, His Answer was, Cosin, I would have it all Tendered, for my Words Sake,

but thou shalt see, my ends is not for Money. I told him, I had not so much Money, I had not above 5 Pound about me, Then he said, I might Borrow 10 Pound for half an Hour, or thereabouts, which Time would serve for a Tender, then I told him, Cosin, I can Borrow so much of a Tradesman in Town, to make thee a Tender, but if thou be minded to keep it all, I will not do it. Rather than I will give the whole 15 Pound, I will leave the Business as I found it: Then He said, He would have it all tendered, but said he, I will Promise thee I will not Pocket a Penny of it, Then I went and Borrowed 10 Pound and Tendered him the whole 15 Pound, and when he had it, he took it, and put it all into his Pocket, whereby he broke his promise made to me, before I tendered it, that he would not Pocket a Penny of it. Then after a little time I desired to have the 10 Pounds that I Borrowed to carry the Man it again whom I Borrowed it of for Half an Hour to make a Tender with, and which *Fran. Bug* said, it would be long enough to Borrow it for. Then he began to make Evasions, and said, he would have me let it alone till to Morrow Morning, and he would Treat with *Sam. Cater* about it, with the Money in his Pocket. And then he pull'd out a Paper, and said, if *Sam. Cater* would Signe that Paper, he should have the Money again, then I told him that was not our conclusion, for, said I, thou saidst nothing of this Paper to me before I tendered the Money, and when I had seen it, I told him, I did believe that *Sam. Cater* would not set his Hand to it, neither do I see any Reason he should, Then he told me, that to Morrow Morning, whether *S. Cater* would set his Hand to that Paper or not, he would Pay the 10 Pound

where

where I Borrowed it, or leave it with a Friend in *Ely* to Pay him; and the 5. Pound to a Brother of Mine, as he went home, to whom I owed the Money, which he did not do, but contrary to his Promise kept all the Money to this day. This is a true Relation of this matter before Mentioned, Witness my Hand. *Geo. Smith.*

Then after this came to be Spoke of abroad, and Friends came to hearof it, Friends desired us to be both at a Monthly Meeting, that they might know the certainty of it, how it was concerning the matter, so at a Monthly Meeting at *Chatteris* the 7. day of the 2d. Month 1680, Friends heard us both what we could say about this matter. And I gave them a true account of the Business, how he obtained this Money from *Me*, and the Meeting were satisfied, that he got it Unjustly. And made a Record in the Book to this effect, that *Geo. Smiths* simplicity was betray'd, and he ought to have his Money again.

Edward Firth's Testimony.

THis is to satisfie all where this may come, that whereas *Fran. Bugg* hath made use of my Name, in a matter between his Cosin *George Smith* and him, wherein he saith, that I was a Witness for him against *George Smith*, which thing is not so, but

but I am a Witneſs for G. *Smith* a-
gainſt *Fran. Bugg.* And he to make
a Cover for himſelf, would make void
my Evidence againſt him, and through
his Deceit, would turn it from him-
ſelf. Now the matter is this that I
witneſſed at *Chuttris* monthly Meeting
that day that Friends had the hearing
of them both, that I had ſpoken with
the Man, that G. *Smith* had borrow-
ed the Mony of, to make a Tender
with to *Fran. Bugg*, and asked him
if he did remember G. *Smith*'s bor-row-
ing 10 Pound of him about ſuch a
time, and he ſaid, *Yes*, and it was to
make a tender of to ſome Body.
Then it was asked him, if he could
remember how long time he lent it
him for; he ſaid, as near as he could
remember, it was for about an hour.
This was all that I was a Witneſs for
at that Meeting, and whereby the
Meeting was ſatisfied that the Mo-
ny was borrowed by G. *Smith* but
to make a bare Tender with, and not

that

that G. *Smith* intended that *Fran. Bugg* should keep the Mony. Now the advantage that *Fran. Bugg* would take at this my evidence against G. *Smith*, is this, that G. *Smith* had said, and doth yet say, he borrowed the Mony for half an hour, and the Man he [illegible], (as he Remembers) he lent it for about an hour; which neither disproves G. *Smith* his Account, nor clears *Fran. Bugg*.

Witness my Hand

Edward Firth.

A Copy of a Letter sent by G. Smith to Fran. Bugg.

Cosin Fran. Bugg.

HAving seen a large Paper of thine, which thou didst send to Friends of the 2d days Meeting in *London*, in which thou hast Revived the Old Business again, and therein hast abused *Sam. Cater* and my self, by Misrepresenting the Business concerning the matter wherein I was concerned for *Sam. Cater* as formerly thou usest to do. And thy Reviving

viying it is altogether contrary to the agreement which was made at the Quarterly Meeting at *Hadenham* the 10th Month 1680.

By which agreement, thou wert to ceaſe from any further Controverſy concerning this matter. At which time thou ſeemingly madeſt ſome ſhew of Repentance, for what thou hadſt written and done againſt *Sam. Cater* and my ſelf; as appeared by what thou ſaidſt there to Friends that day, which begat ſome hopes in ſome Friends, that thou wouldſt not onely be quiet from being any more contentious and troubleſome to Friends and us, as thou had formerly been, for ſeveral years: But that alſo thou wouldſt have Reſtored all the Money again, which thou through thy Subtilty and wicked craft obtained of me, and which thou in meaſure there confeſt in the Meeting, ſaying, that thou did'ſt believe that when I tendered thee the Money, I did expect thou wouldſt have given it me again. Whereby thou therein cleared my Innocency, and manifeſted thy own Guilt, and Treacherous dealing with me in the matter. But now inſtead of anſwering the expectation of the Meeting, by returning the Mony again, and making ſatisfaction for the wrong thou haſt done, thou haſt further Tranſgreſſed, and added ſin to ſin with a Witneſs. For before thou flattered'ſt, and through thy diſſimulation wenteſt beyond me, and got the Mony thereby, contrary to my Freedom and expectation, as thou thy ſelf confeſſedeſt in the Meeting. And now through thy diſſimulation, haſt abuſed the Quarterly Meeting, for when they told thee that thou art to return the Mony again that thou hadſt ſo unjuſtly obtained from thy Coſin *G. Smith*; thou deſired the Meeting to leave that to thee, for they

did

did not know what was in thy Heart. Which words of thine, with thy Dissembling Confession and carriage then, caused the Meeting to leave the Repayment of the Mony to thee at that time; telling thee, that they would not have thee think that they would forgive thee the Mony, or that they thought it was not due from thee, but did account that thou oughtest to pay it, otherwise it would become thy Burden if thou becamest not honest: But instead of paying the Mony, and making satisfaction for the wrong thou hast done, thou art of late sending thy wicked and malicious Papers abroad, to City and Country, in which thou again abusest *Samuel Cater*, that is the sufferer and *Me*, whom thou so unjustly betrayed in this manner, whereby thou endeavoured to take away our good Names and Reputations amongst Men. Oh Cosin, Blush, and now let Shame cover thy Face, what? do so Treacherously by *Me*, as thou hast done in this matter; and abused *Me* besides! But I know my self clear of thy Lies and Slanders, and so I shall make it appear to thy Shame, if thou hast any tenderness left in thee. Thou revilest and speakest evil of *G. F.* and *G. W.* and *S. C.* and others.

But I tell thee, that if I knew so much against them as I do of thee, I should not only turn my Back upon them, but also declare against them, as I shall against thee, and Manifest thy deceit. But I have cause to believe better things of them all. And for *Sam. Cater*, whom thou so much abusest, I know his conversation hath been such among us, as becomes a Man that fears God, that it is not thy Lies that can hurt him; for he hath a Witness in our Consciences, for his Faithful Service, and

up-

upright Converſation among us. And now ſeeing thou wilt be not quiet, but haſt ſet the old buſineſs on Foot again, between thee and *Sam. Cater* and my ſelf, about which thou haſt given uncertain reports. Now for the preventing all miſtakes, that the Truth may be known, I have given a true account of the buſineſs, ſo far as I have been concerned with thee in the matter, how unjuſtly thou obtained the Mony from *Me*, and as unjuſtly keepeſt it to this day. And of thy wickedly perverting and wreſting my words and true intention in my Letter which I ſent thee, ſoon after thou hadſt defrauded me of my Mony, which was in anſwer to a Letter, which thou ſenteſt *Me*, which was like thy words and actions, when thou gotteſt the Mony of *Me*, in which thou endeavoureſt to excuſe thy ſelf, and cover thy deceit, and wouldſt have had *Me* excuſe thee to *Sam. Cater* and his Wife, and have made ſome deceitful cover for thee, and not have told them the plain Truth as it was, which thing I abhor to do. And I praiſe God, Truth teaches *Me* better things than to Lie, and make deceitful covers, either for my ſelf or thee; Though thou Wickedly and Falſly inſinuateſt in this thy ſcandalous and abuſeful Paper, as if I was neceſſitated to give forth ſuch a report, as was not true, to get my Mony again of *Sam. Cater*, which thou hadſt deceitfully obtained from *Me*, which inſinuation and equivocation of thine is as wickedly unjuſt, as the Action and deceitful work was before, and altogether untrue, for I never had any trouble to obtain my Mony again of *Sam. Cater*; though I do confeſs, if He nor his Wife would not have given it *Me*, I muſt have loſt it, neither could I have laid that blame upon

upon them, that is just upon thee, who betrayed *Me* out of my Mony; for *Sam. Cater* knew nothing of it, when I went about it; and his Wife but little: And it was near Four weeks after thou hadst got the Mony before I spoke one word of it to *Sam. Cater* or his Wife. For indeed, I was ashamed to tell them, how I was betrayed by thee, but when I did tell them, it was with much regret and trouble, that of one so near related to *Me*, and whom I had once looked upon to be before *Me* in the Truth, and had a great love for, both as a Friend and Kinsman, I must now tell so bad a Story, if I told the whole Truth, which I found my self bound in Conscience to do, otherwise I had been a partaker with thee in thy wicked deed. So when I had told them the whole Truth of the matter from the beginning, then *Sam. Cater* said to *Me*, thou hast fallen into the Hands of a deceitful Man, who by his subtilty hath betrayed thee. But now thou shalt see, there is a difference between one that makes profession of the Truth, and lives out of it, and them that desire with their whole Heart to obey it, and do things answerable thereto. For seeing thou art of tenderness and true love to *Me* and my Wife, and also to him, (though he has abused thy love) didst concern thy self thus in this matter, thinking to have peace, and thereby hast lost thy Mony, I will pay thee it all again. So all the whole 15 Pound he did willingly pay, with the 3 Shillings also, which thou tookest for use of the 10 Pound (which I borrowed but for half an hour,) and thou keepest it, and caused *Me* to give thee Bond for it for 3 Months, with 3 Shillings use for it, or else I could not have paid the Man his Mony again, which I

borrowed

borrowed to make a Tender of to thee, and p
miſed he ſhould have his own Mony again
half an hour. All which proceedings of th
I have given a true account, and let the Reader ju
into whoſe Hands it may come, whether thou ha
done like a Man that pretends ſo much to Chriſtia
Liberty and Honeſty; or indeed like a Man th
hath common Honeſty; or rather in this matte
are a ſhame to both. For which I can truly ſay,
am grieved to ſee and know, and could have b
glad at my Heart, if thou hadſt never given me t
cauſe thus to write of thee, neither do I believ
ſhould, what ever I had ſuffered by thee, w
there not a true concern of Conſcience upon M
for the clearing of Truth, and the ſatisfying of
that deſires the certain knowledge of this matte
that ſo the Innocent may not be blamed, and
miſtakes may be prevented. And now I do
ſay, what canſt thou think of *Me*? I could
truly glad, and I am ſure, my Heart would gre
rejoyce in it, if yet thou mayeſt come to true R
pentance of theſe things of which thou ſtand
guilty, and which the Enemy of thy Soul h
led thee into, without which thou canſt n
have true Peace with God.

Which is all at preſent from thy grie
and Abuſed Kinſman.

George Smith.

Fr

Francis Bagg,

I Having lately received a Paper of thine, ſent by thee to *G. Whitehead*, and the reſt of the Second days Meeting in *London*, a Copy of the ſame thou ſays thou ſent to me, and I returned it to thee back without opening it, and I am glad I did ſo; for hereby all may ſee that comes to underſtand it, that this old Controverſie is on Foot again between *Geo. Smith*, my ſelf, and thee, and alſo it will appear who is the cauſe thereof, and that it is not me nor *Geo. Smith*, but thy ſelfe, that haſt revived it again, contrary to thy promiſe and engagement made to the Quarterly Meeting at *Hadenham*, the 10th Month 1680. Where thou made agreement with the Meeting, that from that day all differences betwixt thee and *Me*, and thy Coſin *Geo. Smith*, ſhould ceaſe, and all Papers by all parties relating to the ſaid difference, to be brought to the *Priſon*, the firſt of the 11th Month 1680. and there to be burnt, whereunto accordingly thou ſubmeſt to *Me*, and brought a great bundle of Writings, and further ſaid, that there was all that was in thy Hands ſo far as thou knew, that thou had'ſt written about that Controverſie, which thou there burnt, and withal promiſed, that if thou cou'd'ſt find any more, thou would'ſt burn them, and alſo where there was any in any friends Hands that thou kneweſt of, thou would'ſt write to them to do the ſame, and as to any thing of that Controverſie that had been between us, concerning the Life and all other matters, ſhould be fully ended

and done withall, according to the agreement
thy promise to the Quarterly Meeting, which
mise thou made before two witnesses then and
But now contrary to thy engagement made also
fore so many faithful Friends, without any Regard
thy word, like a man that neither Regards
Honesty, thou hast in the aforesaid Paper abused
again, as formerly thou use to do, before the
mise at that Meeting to be quiet, without any
vocation given thee either by *G. Smith* or
that I know of, although we have had cause enough
given us by thee, First in thy not answering the
pectation of the Meeting, which did believe
would'st have Paid the Money again, which
obtained so unjustly from thy Cosin *Geo. Sm*
as several friends that came from the Meeting
me they did believe thou would, and that it was
sence of the Meeting, that thou oughtest to
And Secondly, when thou broughtest forth thy
vious Book in Print, so stuffed with Lies and
godly Suggestions and Reflections, against
Honest and Faithful Men, who truly fear
and are Serviceable in their Places wherein
hath set them. And whom thou didst acc
such, before the Enemy of thy Soul filled
Heart with envy against the People of God,
thy end will be according to thy work if th
pent not; and also thou sayes in thy aforesaid
per, that I was Conscious to my self of
(as thou supposes,) and therefore I would not
thy Paper, but sent it to thee without looking
which supposition of thine is as false as it is wic
for I could not be Conscious of Guilt, know
not what was in it, neither had I ever done
any wrong, but have suffered much wrong by

as I shall make appear before I have done with thee, seeing thou hast broken thy promise again, made both in Publick and also to Private Persons, of being quiet with us, and art become a common Enemy to the People of God, and a false Informer against them. And having detested thy folly in supposing *Me* Guilty of thou knowest not what, because I did not bestow looking into thy abusive Letter. Now I shall tell thee the reason why I did not unseal it, to look into it, I being truly sensible of thy restless state and Condition, and how far thou art fallen and degenerated from the pure Divine Principle of Love and Life, wherein my fellowship stands with the Children and Servants of God, I did not believe that there was any thing in it that would Minister any Comfort unto *Me*, but on the contrary, as it doth appear, now through thy restless attempts its come to my Hand, and I give thee to know, that well knowing my own Innocency in matters whereof thou Suggest evil against *Me*, in which I have true Peace with the Lord, I should have been silent in making any reply thereunto, until God that made thee stops thy Mouth, and makes thy folly Manifest to all Men, as he hath made it Manifest unto *Me* several years since, were it not for the sake of them that desire a certain knowledge of the Truth of these things, whereof there goes uncertain reports abroad, that so such may know the plain Truth of the manner of thy dealings with *Me* in that matter, which thou so long hast been quarrelling with *Me* about. A plain Narrative of the whole matter I do now intend to give forth, and leave it to the witness of God in all People to judge, who hath done, or who hath suf-

fered the Wrong, either thee or I in this matter. Thou also saidst in thy Paper, thy Cosin G. S. as my Wife's agent, made the restitution for the Fine.

As to that thy Cosin *G. Smith* is able to give account what he did in that Case, and I believe will. But if it be as thou sayes, what is the matter then that thou still quarreleſt with *Me* about the same thing again, for when Restitution is made, Controverſie amongſt Honeſt Men use to be at an end. But *Francis*, its to be feared that the Restitution thou got by thy Cosin *G. Smith* thou didst not come by it fairly, but like a Crafty deceitful Man, without regard to *Truth* or *Honesty*, went beyond the Man, and Trap and him out of his Mony, as will be made appear, and now thou haſt thus unjuſtly got that 15 Pound from thy Cosin, thou art uneaſie with it, for thy own Conſcience (although thou haſt taken this Liberty to do ſo wickedly) cannot be at eaſe with it, neither is it poſſible thou ſhouldeſt, thy proceedings have been ſo unjuſt and unrighteous, from the firſt beginning of thy medling with *Me*, unto this day. And the firſt ſtep thou ſet wrong in this matter, which thou ſo long haſt abuſed *Me* about, was when thou turned Informer againſt *Me*, and told the Officers and Informers my Name in the Meeting, which I might have done my ſelf, if thou hadſt not been ſo forward to have told them, and thereby prevented them of asking *Me*, for it was ever my practice ſo to do, when I have been in the like danger of ſufferings.

And it is well known to Friends where I have Travelled, and which is alſo well known to thee. And as that was wrong, ſo was every ſtep thou haſt ſet ſince, about getting Mony of *Me* for thy

work,

work, and now thou hast got this Mony of mine as unjustly as ever any Informer did, that I ever heard of, except thy Brother *Judas*, who betrayed Christ Jesus for Mony, who after He had got it, Torment and Trouble was his Portion, as his end Manifested, and I wish thou mayest repent of this thy ungodly work thou art in, before it be too late, for thou must never expect true Peace in this unrighteous work of Darkness, which thou hast of late followed.

And now thou art writing to *Me* again, to have another Arbitration, when *G. S.* nor I never wrote word to thee since the time thou speakest of its being ended. But *Fran.* I had Arbitrations enough with thee about this matter, yea too many, except thou wouldest have been truer to thy promises and engagements then thou hast been, as I shall make appear to thy shame in a Narrative of the business. Neither shall I trouble Friends nor my self any more with thee in that kind, and whereas thou sayest in thy Paper, if another Arbitration I will not admit of, then thou wouldest have *Me* to Sign a Paper which thou hast sent, to which I answer, that I have learned better things of Christ since I believed in his Name, who saith, *That not one Sparrow shall fall to the Ground without his Fathers Providence, and that the very Hairs of our Heads are Numbered.* Then to joyn with thee, to make Laws and impositions to bind the Consciences of my Brethren to serve thy will, who hast Erred from the Faith, which stands in the Power of God, as it appears by this thy new invented Cannon, that thou hast here Contrived, whereby it appears, that when thou goest to a Meeting where there's a Friend that Ministers, thou darest

not trust God, whether he will suffer the Enemies of his truth and People to lay a Fine upon thee for thy Testimony, or not, for thou will make a provision to save thy self if thou can, by imposing upon Ministring Friends, to tell their Names and Habitations to Informers, whether they be asked or not, and what is this but to lay a Yoak where God hath laid none, and to Limit his Servants and Messengers, on whom he lays a true necessity at such times, to declare and speak as he moves by his Power, and gives them utterance by his Holy Spirit, and not to speak as Man Teacheth, but as the Holy Ghost Teacheth, on such thou wouldest lay a Bond that they must leave speaking (as being moved by the Lord) and speak as *Francis Bugg* hath prescribed, or else they must be Noted as Transgressors of *Francis Bugg's* new rule, which He hath prescribed without subjection to, which nothing will satisfie thee as it appears by this thy unruly work against *Me*, for although thou pretends, that if the Friends in the Ministry do not tell their Names, yet if they will make satisfaction it shall serve. But it is not so, for thou says in thy Paper, that my Wife by G. S. hath made thee Restitution, what is the matter then that thou art so disquiet with *Me*, was it not enough for *Me* to loose 15 Pound and 5 Shillings by thee, who never was Penny the better by thee in my life, but wronged by thee before that, both by Word and Deed, but still I must be thy object to vent thy wicked Poyson at. What will nothing do except Conformity to thy new Orders, which is of thy own inventing, and that Unscriptural too, no where spoken of, neither in the *Old* nor yet *New-Testament*, nor practiced by

Christ

Christ not his Apostles. This Order I do not find to be Apostolical.

Now this new invented prescription which thou hast sent to *Me* to subscribe, I have here set down in thy own words as followeth.

Memorandum, I *S. Cater*, do hereby Testifie, that it is my Judgment, that all Friends in the Ministry where they are Strangers, ought to tell their Names and Habitations upon the apparent sight of Informers coming into a Meeting, taking Friends Names in Writing or otherwise, in Order to convict the Meeting, that so we all may stand in the like suffering Capacity; or if any have not Freedom thus to do, that then they ought to make satisfaction to such who suffers for them, through their Concealing their Names and Habitations. And that such as refuse to perform his or their Place in either of these two particulars, ought from thence forth to be Reputed blame-worthy, and Noted as such.

Witness my Hand.

Now this is the Canon (or Order) that *F. B.* hath contrived, and which he tells *Me*, if I will Sign, I shall have all my Mony again which he doth unjustly detain from *Me*. Which invented Order of his, I do in truth say, that for Conscience sake I cannot nor dare not Subscribe, although I for refusing do loose all my 15 Pound which He hath gotten into his Hand for these Reasons following. First, it is not my Judgment that all Friends in the Ministry are bound, without being asked, to tell Informers their Names and Habitations, being not thereunto required by the Lord, whose mind they then have, being Ministring in the power of Christ Jesus, whose word they are to declare Faithfully, and not their own nor *F. B's.* Secondly, it is my Judgment that all Friends that Ministers in the Name and Power of the Lord, are to be left to do in that, as in their Faith and Freedom they shall see Meet, they will answer it to God, and are not to be Limited by *F. Bugg*, nor any other what to say, nor what answer to make, when *Informers* and Persecuters come into a Meeting where they are Ministring. Thirdly, I do believe that this new invented Order of *Fran. Bugg's* tends to the exercising Rule and Lordship over the Faith and Consciences of our Brethren, and therefore I cannot set my Hand to it. Fourthly, I do account it a low and base thing of *Fran. Bugg* to make such a Law, and to proffer *Me* 15 Pound to make *Me* his Proselite, or to be an Abettor of his evill Inventions, a thing altogether out of truth and contrary to the Antient practice thereof, for Friends to make or to be made Proselites for the love of Money, and I should Sin if I should condescend to his desires therein, and therefore I deny to do it.

Fifthly,

Fifthly, I do know the 15 Pound that *Fran. Bugg* pretends so freely to give *Me*, if I will signe his new Invented Order, he hath wrongfully, by defraud, got into his Hand of my Mony, for which he prepares this new Order, and Imposes upon *Me* to Sign, to keep *Me* out of the Mony, as it appears if I did not Sign it; And if I did Signe it, to make a Deceitful cover for this his unjust Practice, and Deceitful Dealing with his Cosin *Geo. Smith*, which I have not freedom to do, although he keeps *Me* still without my Mony.

And now I Query of *F. Bugg* and his Abetters, if any he have, seeing he is against new Orders, and all Impositions as he pretends, which have no Footing in the Scriptures. Why I should not have my 15. Pound and 3. Shillings again, seeing I cannot for Conscience sake Subscribe this his new Invented Order, that he hath prescribed for *Me* to Signe, and which I do say (as before) I have not freedom to do, for the aforementioned reasons. And whether *Fran. Bugg* does not appear a Persecuter of tender Consciences, contrary to what He pretends, if he keeps my Mony, because I have not freedom to Subscribe to this his new Rule.

And thou saiest if this be not a condescention sufficient, that is, either to Sign this Order of thine, or a new Arbitration, thou then asketst *Me* what will Please *Me*, to that I answer, there is nothing will Please *Me*, but that which will be well Pleaseing to God, that is, for thee to Truly Repent of thy Lies and Deceitful Dealings, and acknowledg thy unfaithfulness both to God and Man, and make Satisfaction for the wrong thou hast done. This is that which I expect, and thou must do it before thou can'st come to have Peace with God, and

true

true Unity with his People; run whether thou wilt, and climbe as High as thou can'st, the Hand of the Lord will find thee out, and His Power will bring thee down, as he did the Angels of Old who kept not their first Estate, but left their own Habitations, which the Lord hath reserved in everlasting Chains of darkness, unto the Judgment of the great day, such the Apostle calls raging Waves of the Sea, Foaming out their own shame, wandering Starrs unto whom is reserved blackness and darkness for ever. Now *Fran.* notwithstanding all thy Malice that thou hast shewn against *Me*, and wrong thou hast done *Me*, both by word and deed, I could be glad I could perceive that there were so much regard by thee to the Light of *Christ Jesus*, that thou mightest come thereby to see how near thou dwells to these fallen Angels, and how much thy state and condition now resembles theirs, for thou hast left thy Peaceable Habitation in the truth which the People of God injoys, and thy Life is now in strife and contention, as appears by the Fruit thou brings forth. Thou art gone from the Love that thinks no evil, into hatred and strife, in which thou makest and inventest all the evil thou can'st against the Servants of the Lord, as is manifest by the Fruits thou hast brought forth. How hast thou been Inventing Lies and Slanders, not only against *Me*, but many more of the Servants of the Lord, whereby thou Foamest out thy Shame for its a Shame for a man to tell Lies and break Promises from time to time, as thou hast done, both before God and honest Men. And he that lives in the fear of God dare not do it, but they who depart from the true fear and awe of God, what will they not dare to do, as appears by this wicked Work of thine,

thine, and also by thy Book, by which thy scoffing Rude Spirit is Manifest, and thy hard Heartedness against the People of God, whom now in thy Envy thou Endeavours to render them to be like the worst of Men, even such as formerly thou accounted good Men, and truly serviceable in the Church of Christ, who are the same still. But Envy hath blinded thy Eye, so that thou canst not see them in their Places, because thou hast lost the knowledg of thy own place, which thou shouldst have continued in, even in low humility before the Lord, to have still waited upon him for his Wisdom to have Guided thee, and to have felt his Power through the daily Cross, to Crucifie that Earthly wise comprehending part, in which thou comprehended the Truth in thy Head, but never came to enjoy the life of Truth in thy Heart and Soul, through the Death to thy own will, in which unruly will thou speaks and Acts like an evil unruly Beast, whose Mouth God will stop in his own time, to thy sorrow, without unfeigned Repentance.

And *Francis* thou tells *Me* of giving *Me* 15 Pound to Sign this Paper of thine, but where is the Liberty of Conscience thou Treats so much of in thy Book, Dedicated to *Hen. North.* Knight. Wherein thou pretendest that all ought to be left free to the Liberty of their Conscience, and not to be compel'd to any thing that they have not Freedom in themselves to do. But in this Paper thou art far otherwise minded, for thou speakest nothing of leaving *Me* to my Freedom in that matter of the 15 Pound. But I must either, contrary to my Freedom, set my Hand to that Paper that thou hast contrived, or else condescend to have another Arbitration about it, which I cannot do,

for

for the Reasons aforesaid, otherwise I must unavoidably lose my Money, which is far from leaving *Me* to my Freedom, which in the aforesaid Book, thou pretendest all ought to be left unto. But *Francis*, tell us, when thou makest answer, was the Dedicating of thy Book according to our Ancient principles which thou pretends to own, or did Friends in the beginning Dedicate their Books in that manner, or is it not rather the making of a Man that hath lost his Habitation in the power of Truth, and now is creeping and Flattering with Men of the World, and admiring Mens persons because of advantage, as is spoken of in *Jude*, of them that fell from their first Habitation, and which thou hast given just cause to believe thou hast done. For although thou never wert so much in Truth as thou would have People believe, by thy assuming to take upon thee to Treat about the Principles of Truth, as received by us in the beginning, which thou never experimentally wert a witness of, yet thou hast known more of Truth then thou hast obeyed or lived in. And thou complainest to *H. N.* of the mischief of imposition amongst the *Quakers*, what Redress thou expected by complaining to him, is best known to thy self, but what plainer imposition could ever be invented by a Man, then this new Order of thine is, which thou hath sent to *Me*, to have *Me* set my Hand to, and with as much severity imposest it upon *Me*, as thy Capacity will afford thee to do. Whereby it doth and will appear to *H.* Knight and others, when they come to see what thou hast done, both before and also since thou wrote thy Book, that thou hast dissembled with them, and endeavoured to delude the World

to make them believe thou art againſt impoſing new Orders, and Preſcriptions upon tender Conſciences, when its no ſuch matter, as appears by thy Practice. But a Liberty to thy ſelf to Lie and Diſſemble, and abuſe Honeſt Men, as is plainly Manifeſted, both by thy Book and thy aforeſaid new preſcription, and thou art got to thy old accuſtomed Work of thine, in abuſing *Me* with Suggeſting, that ſince I was a Preacher and a Sufferer, through receiving Gifts and Rewards, I am become Rich, but I never was counted a Rich Man by thee; until thou turned Informer againſt *Me*, and demanded 15 Pounds of *Me* unjuſtly for thy work.

And I not having Freedom to ſatisfie thy unjuſt demand, and Friends blameing thee for deſiſting it, thou then began to change thy Tale concerning *Me*, that whereas thou uſed to ſpeak of to whom thou pleaſed of my outward Condition, below what it was, ſo now ever ſince, haſt ſpoke of it at a large Rate, and what end canſt thou have in it, but to beget a belief in People that *S. C.* is a Rich Man, that thereby thy Offence may ſeem the leſs, in that thou haſt gotten 15 *l.* 3 *s.* of mine, for that which neither the Law of God nor Man allows thee one penny. But *Frnd.* what I have as to the outward, I came Honeſtly by, and I wiſh that thou hadeſt no more in thy poſſeſſion than thou cameſt as truly and as juſtly by as I have come by what I have, and then it would be better for *Me* and mine by near 20 Pounds. And as to what I have, is beſt known to my ſelf, and I never complained to thee nor any other of want, neither have thee or others ever heard *Me* Boaſt of what I had in this World, but am well contented with ſuch things as I have, I praiſe the Lord for it, and

if

if thou couldst have been so, thou wouldest never have troubled Me and others so much as thou hast done, for that which is none of thy own. And again, *Fran.* thou suggests in the aforesaid Malicious Paper of thine, as if since I was a Preacher and a sufferer, I am become Rich thereby, to that I answer, I have been a Preacher of Truth, according to my Measure, and a sufferer for the same before thou knewest any thing of the Truth or Quiet, in all which time its well known to God and to faithful Friends, both at Home and Abroad, my Conversation hath been without coveting any thing that was other Mens, but have from time to time taken an Honest care for *Me* and mine, that we might not be Burdensome to any (as known to the Lord) and all Honest Friends, who hath known my Conversation longer then thou hast done, who can witness to the Truth of what I say in this matter, and therefore what such vain *Reflections* as thou sayest is little to Me, who hast forsaken the Truth, and art turned a Liar. And now in answer to thy unjust charge and Slander in this kind, I do say, that I was never enriched as to the things of this World, either by Preaching or Suffering in that manner as is there Suggested, and I do say thy charge is false and Scandalous, and proceeds from a Lying Spirit. Clear thy self as well as thou canst, and if thou thinkest thou canst prove the contrary by Honest Men then thy self, thou mayest go about it.

To I ask no Favour at thy Hands, as thou knowest I have told thee before now, for I have True and Clear Witness of a good Conscience on my side in those things whereof thou falsly accuses Me, where in I have true Peace. And now whereas thou ask

if thou hadst no colour of right to the Mony before mentioned, (which thou defrauded thy Cosin *G. S.* in the Gaining of.) Answer, that will appear by the Narrative, whether thou hadest or not, to all that desire to know the certainty of that business, when they come to know the Truth as it is, and then I shall leave it to the witness of God in all their Consciences, to judge who hath done and acted like a Christian *Quaker*, or like an Honest Man, whether thee or I in this matter, wherein thou hast been so long troublesome to *Me*.

Which is all at present; but to let thee know, that I have given a full and true Narrative from the beginning,

From him, who is a Sufferer by thee, as I am under the Envious Priests for the Testimony of a good Conscience, in which I have true Peace.

Bly-Prison the 3d. of the 8th Month 1682.

Samuel Cater.

POSTCRIPT.

POSTSCRIPT.

FRan. Bugg, thou haſt falſly inſi
nuated, as if thy Coſin G. Sa
had hard work to get his Mony aga
of Me, notwithſtanding (adds tho
thy Wife ſent him, as thou told
thy ſelf: Which inſinuation of thi
is falſe, and thy Coſin G. S. will pro
it ſo, and for thee to ſay, I told th
my Wife ſent him, is a lie of thy ow
making; which thou haſt put in
make out thy matter as thou would
have it, an evil thou art too much a
cuſtomed unto, for I never told thee ſo
but do well remember ſtill what I ſai
which was, that I know nothing
G. S's. treating with thee, but m
Wife did, as I underſtood after tho
hadeſt got the Mony, as will appear
the Narrative, &c.

S. C.

Fra

S. Caters Letter to *F. Bugg.*

THine I have received Dated the 8th of the 10th Month, 1682. Wherein thou sayest thou didst not send thy other Letter before this for controversie, nor to revive the old one: But *Fran.* that is false, and thy Letter and the use thou makes thereof proves the contrary to any that have seen or may see the same, for thou hast not therein written to *Me* and thy Cosin *Geo. Smith* in order to make us satisfaction for the wrong thou hast formerly done us, but thou hast again therein abused us, and wrote Lies to excuse thy self about the old concern; which is not a way to stop controversie, but to increase it, and further, if thou hadest been minded that it should not have been revived again, why didest thou send thy mallicious Letter to *Geo. Whitehead* and to the 2d days Meeting in *London*, who see and are satisfied it was to revive the controversie again; and again, why didest thou send the same Letter or a Copy of it to *Ann Docktura*, letting her know thou hadest sent that Letter to *Me*, and that I had sent it back to thee again without opening of it, and She says that thou wert minded to make it Publick, only She accompted She had perswaded thee to the contrary by something Shee had wrote to thee, and withall Shee said, that I had done well in that I did not look into thy Letter, and thereby have been stirred up to enter into further controversie again with thee, so that She as well as others that have come to the sight of thy Letter, do see that the tendency thereof was, and is for controversie: but

thou ſayeſt thou Intends to Manifeſt *Me* to be a re-viver of the Old controverſy, becauſe thou believes I have ſpoke of it ; and that thou mayeſt have wherewith to accuſe *Me*, thou like one of the Officers in the *Star-Chamber* (when in force) Queries of *Me* in thy Letter, whether at one time or other I have not ſpoke of it , ſince the agreement was made between the Quarterly Meeting and thee? ſayeſt thou, if *Sam. Cater* have ſpoke of it, the agreement of the Quarterly Meeting is broaken, yet alſo ſayeſt, thou knoweſt not that ever thou Covenanted or promiſed not to write a Letter to *Me* about it : to that I anſwer, if thou that went at the Quarterly Meeting, and there made an agreement with the Meeting, and promiſed to ceaſe from all Controverſie , and that all the writings thou hadſt writ about the Old Controverſie in general, ſhould be by thee brought to *Ely* Priſon in the 11*th* Month following, and there be burnt, which thou ſaidſt thou didſt, even all that were in thy Hand, and what was in thy other Friends Hands, thou ſaidſt thou wouldeſt ſend to them to do the like. Now (ſay I,) if thou wert at the Quarterly Meeting and made the promiſe and agreement with them thy ſelf, doeſt not look upon thy ſelf as bound by that Order or agreement, from writing to *Me* and others about the ſame Controverſie again? how comes it to paſs, that I, who was not at the Meeting, could be bound by that Order and agreement not to ſpeak of it.

For if *Sam. Cater* hath ſpoken of it, ſayeſt thou the Order of the Quarterly Meeting is broaken on his part, but I never ſaw any ſuch agreement, this is ſtrange Logick, yea, Confuſion indeed, its like the reſt of thy proceedings about and concern-

this matter, and thou wilt have as hard work to prove this, as thou hast to prove that I refused to tell my Name in *Laken-Heath* Meeting, which is false, and may be proved so. Thou also speaks as if the report of this Controversie was in *London*, *Bristol*, *Hartford*, *Lincoln*, *&c.* whereby thou wert abused and misrepresented: what then, if it were so that this business follows thee, and thy malicious Book, if thou hast done well in it, thou needs not be ashamed of it, but if thou hast done evil, why doest thou not make satisfaction, seeing thou pretends so much to be a Christian *Quaker*: But *Francis*, I am apt to believe, that not any have abused thee therein, for who can speak worse of thee then thou deserves? And besides, if it be spoken of in those places aforesaid, must it needs follow, that it was through my speaking of it? was it not publick to the Nation? does not many Hundreds know how unjustly thou demanded that Mony of *Me*, and how restless thou wert to obtain it, & when thou hadst got it in that deceitful manner of thy Cosin *G. S.* did not he give accompt thereof to the Monthly Meeting? and were not Friends satisfied that thou went beyond him, and gave it as their judgment, that his simplicity was betrayed, and that he ought to have his Mony again? and did not he give the same accompt again to the Quarterly Meeting, before Friends of five several Counties, and could this be a private business to be kept from being spoken of by *Me*? but I suppose thou thinks, I may have spoke of it to some body or other that might ask *Me*, if *F. B.* had paid *Me*, or *G. S.* the 15 *l.* 3 Shillings he got so unjustly into his Hands, which the Meeting expected he would have returned again, as well as burn his writings? As

to that let *Me* know when thou writes again; what thou wouldest have me to say about it, when I am asked, since I have not Freedom to tell a Lie to cover thy deceit, and whereas thou offers me thine, to return *Me* 7 Pounds 10 Shillings, if I will accept it as a Token of thy condescention, which thou sayest, thou hast told some Friends of, and that thou wouldest give *Me* so much Mony as a Free Gift; To that I answer, I have neither need nor Freedome to receive such Gifts of thee: But that which I do expect and desire of thee, is to return to *Me* or thy Cosin *G. S.* that 15 Pounds 5 Shilling, which thou so unjustly obtained from him, and whereunto I have a just right, and thou mayest keep thy Gifts for them that will accept of them, for I desire nothing of thee but my own, neither shall I receive it, but as my own: and as to thy comparing *Me* to the *Pharisees*, who lay Heavy Burdens upon the People, *&c.* its but one of thy Slanders, and hard and ungodly Speeches, which thou must give an account to the Lord for; for its known to the Lord and to Faithful Friends, my Innocency both in that and other things, whereof thou hast unjustly accused *Me* and other Friends, who truly fears God, and are clear and innocent in the sight of God, of those things thou chargest them with, for which thou hast a bitter Cup to Drink at the Lords Hand, who will not acquit the workers of iniquity, who sin against the light in their own Consciences, as thou hast done for several years.

This is all at present, from him who desires thy Repentance before Mercy be hid from thy Eyes.

Ely Prison the 25*th* of the
10*th* Month, 1682.

Samuel Cater.

Sam. Cater's Letter to *F. Bugg*, the 26*th* of the 10*th* Month, 1682.

THis is to let thee know, that if thou wilt not make thy Cosin *G. Smith* and my self satisfaction for the wrong thou hast done us, both by word and deed, and also call in thy wicked Book, which thou hast caused to be Printed, in which thou hast belied, abused, and misrepresented Friends to the World, then we shall make thy ungodly Accounts, and fraudulent proceedings more Manifest then ever we thought to have done, whereof we have a Narrative ready for the Press, but if thou wilt call in thy Book, and as Publickly own thy Condemnation, as thou hast given the offence, and thereby clear Friends of the Reproches thou hast cast upon them, then we shall stop any further proceedings

againſt thee in this matter ; To this I deſire thy ſpeedy anſwer.

From him who hath long been much wronged and Abuſed by thee,

Samuel Cater.

F. B. this *Sam. Cater* deſired ſhould be given thee, deſiring thy preſent anſwer.

J. B.

Samuel Cater,

THis day I received thine, Dated the 26*th* of the 10*th* Month, and am not ſenſible, (*a*) that I have wronged thee or my Coſin G. S. neither haſt thou therein ſaid, wherein I have, ſo that in anſwer, I dare ſay, if either of you can

(*a*) Not ſenſible. *No, for deceitfulneſs of Sin, Lying and Falſhood, do produce Hardneſs, and Blindneſs.*

can make it appear, wherein I have wronged either of you, I will readily make you, or either of you satisfaction; but if thou mean the Mony that my Cosin G. *Smith* paid me, as thy Wifes Messenger, (*b*) or Ambassador, in satisfaction for the Fine I suffered for thee, *Anno.* 1675. And art not willing to stand by the Agreement made at a Quarterly Meeting in *Hadenham*, the first of the 10*th* Month 1680. and then Recorded in their Quarterly Book, that *All Controversie betwixt thee, G. S. & myself should cease.* (*c*) I say, if thou art not willing to stand to the said agreement, but find thy self uneasie under it, I will, as I wrote thee word in my Letter, dated the 10*th* of the 6*th* Month 1682. very willingly

(*b*) G. S. *had my Message from her, to pay the* 15 *Pounds.*

(*c*) *That was probably in hopes of thy amendment and making satisfaction for the wrong done, but instead thereof, hast not thou begun and renewed the Controversie again against* Sam. Cater,

ly consent and agree, that thou shal
have a hearing *De Novo* by Persons
indifferently (d)
Chosen by us
both, *viz.* each
others, 4, 6, 10,
or 12 Persons,
and be bound a-
gain to stand
their award, &c. And as for the c
ling in my Book; this I am willi
to let the know: *That on condition, the*
Orders upon Record in our 7th Book,
which say, that for the time to come,
no Marriages are to be either suffered
or permitted, (meaning amongst us)
except the Parties, both Man and
Woman, Publish their intentions
twice before the Mens Meeting, and
twice (e) before
the Womens
Meeting, they
being (thou
knowest) di-
stinct and apart each from others, a

(d) *How oft hast thou shuffled with Arbitrators, and evaded their Judgments, and determinations in the case, will such Flams and Pretences as these excuse thee,*

(e) *That was, that both might be concerned in a Godly care to see things clear and to prevent disorder and Scandal what in them is.*

th

the Record against *J. A.* (f) for not taking his Wife according to the advice of Friends; *be raced out*, and made void, that so those that have Freedome *to publish according to the said Orders* (g) *may*, and those that are otherwise minded, may be left to their Freedom, and also the Book Intituled, *The Accuser*, and others against *William Rogers*, *be called in*, (h) I say, on condition

(f) *Which was because of his Irregular proceeding in Publishing his intention in the Womans absence, to the Mens Meeting, and that but once, and refusing to bring her to the next Meeting, as desired by Friends for example and satisfaction, as Friends had not Union with his Irregularity, it seems he had not Union with them, First, in that Orderly Method of both Persons Publishing their Intentions twice before the time of Marriage.*

(g) *Why should they then be Raced out, if a Freedom be granted to proceed according to them, what evil or error is in them simply considered, as Reason to Race them out, or wouldest thou not have those Records Raced out that thou mayest make new ones, and Rule in thy loose conceited Spirit?*

(h) *No Reason nor Justice in that proposition, we allow no such bargain. Those Books against* Wil. Rogers, *were occasioned by his, which was first; and ought to be called in, therefore thou art an unjust Judge and Partial.*

tion

tion that these things may be done, I am willing to call in mine, and shall be willing to use any Christian means for a thorough *Reconciliation* and healing of Breaches.

(i) *How canst thou be any fit Instrument for such a Christian-work, who art in a Spirit of discord and Enmity thy self?*

(i) But whereas thou seems to threaten me with a further Publication of a Narrative, *&c.* It doth not frighten me, neither do I think it would have been thus long detained from publishing in Charity or good will to me, hadst not thee *been Conscious* (k) to thy self, that the Publication thereof would have been a further means to have unmasked thee and such as thee art: This is my sence, and as speedy an answer as I can well give thee who am thy well-wishing (though much abused) Friend,

(k) *If S. C. were so Conscious, by the same reason he would not publish a Narrative at all, therefore his Publication of a Narrative proves thee Guilty of presumptuous and false Judgment in this matter.*

Francis Bugg.

Joshua Bangs Letter to *F. B.*

I Sent *F. B.* a few Lines, to let him know, that if he had any thing to offer in his own defence, *&c.* I gave him time to do it, whereupon he returned me a great Letter, to which I have given something in answer, which is as follows.

F. B. thy great Letter Received, which is in Vindication of thy receiving the 5 *l.* of Justice *Shelly* which the *Widow Root* said, was part of the 15 *l.* thou wert Fined for *S. Cater*; and withal could not believe that thou hadst taken 15 *l.* of *G. S.* and that is it *Edw. Swanton* says, that Justice *Shelly* told him, that 5 *l.* of the 15 *l.* was returned again to thee, forasmuch as but 10 *l.* could be Levied upon one Person for the offence of any other Person, according to the words of the Statute: But in thy introduction thou endeavoureſt to Invalidate what he can say about it, by saying, he was an *Informer*, yes, he was an *Informer*, and had 40 *s.* for so doing, but did not Pocket one penny of it, but if being an *Informer* formerly, or violating Obligations, excludes a Man being believed in any cause, who

shall

ſhall believe *F. B.* in his own cauſe, for was not *F. B.* an *Informer* againſt *S. C.* in that *Laken-Heath* Meeting? And hath he not got 5 *l.* more then what he could be juſtly Fined for *S. C.* according to the Statute, for the Act ſays, (ſpeaking of one Perſon, being Fined for anothers Offence,) that it ſhall be at the diſcretion of the ſaid Juſtice, Juſtices or chief Magiſtrate reſpectively, ſo as the ſame to be Levied on any one Perſon, in caſe of the Poverty of other offenders amount not in the *whole* to above the Sum of 10 *l.* And again, provided always, and be it enacted by the Authority aforeſaid, that no Perſon ſhall by any clauſe of this Act, be liable to pay above 10 *l.* for any one Meeting, in regard of the Poverty of any one Perſon or Perſons. What can be Plainer then this, but in Contradiction hereunto, ſays *F. B.* Juſtice *Shelly* and his other Counſellors told him, that for neglect of the Speaker, a Preachers declaring his Name and Habitation, one Perſon may be Fined 15 or 20 *l.* for his offence, or to this Effect.

Francis, Juſtice *Shelly* was a Man I had no acquaintance with, but I have heard he was a Judicious underſtanding Man,

and

and I much question whether he spoke to that purpose, but rather take it to be of thy own Hatching, yet since Justice *Shelly* is Dead, if thy other Counsellor be alive, let him give his Reasons under his Hand, with his Name to it, that we may know where to find him; for the time is coming thou wilt stand in need of the Assistance of such a Counsellor, that can make lies seem true, bring something out of nothing, and make a foul false Cause look fairly. And what I have said, is not to Vindicate or commend *Edw. Swantan* wherein he hath done amiss; nor yet condemn *F. B.* for well-doing, neither do I know whether there will be any necessity to make use of his Certificate, in Order to Manifest thy deceit, since thou hast confessed so much, but if there be, because the Statute Backs what he Certifies, the Justice said, it will be as credible as any thing, thee and thy Counsellor can say, which so plainly Contradicts the Statute. And now, since thou hast done as thou hast, how canst thou Escape the just imputation of Folly, or Knavery? Thou mentions much charge and cost thou hast been at in Journeys and otherwise, whose fault was that? Oh! but thou hast a smooth

turn

turn for that too, because thou could not have Arbitrators indifferently chos or to that effect: I Query, were they not such as thou accepted of? And didst thou not engage to stand to their Award? Nay further, didest thou not say, after thou knew their Award, that thou wouldest sit down by it, or stir no further in it, or to that purpose. But to return, notwithstanding all thou canst say for thy self, I take notice what the *Widow Root* said of thee, and how confident she was of thy Honesty, that thou wouldest not take 15 *l.* having 5 *l.* returned thee again, see how some honest Friends are betrayed into a conceitedness of thy Honesty; so smooth and subtle have thy carriage been. I have also perused the Act, to find what colourable pretence thy Counsellor can have to say, that 15 *l.* or 20 *l.* may be Levied upon any one Person for the Preachers not declaring his Name and Habitation, and the Act is worded thus; and if the said Preacher or Teacher so convicted, be a stranger, and his Name and Habitation not known, or is fled and cannot be found, or in the Judgment of the Justice, Justices or chief Magistrate, before whom he shall be convicted, shall be thought unable to pay the Sum, the said

Justice,

Juſtice, Juſtices, or chief Magiſtrate reſpectively, are hereby impowered and required to Levy the ſame by Warrant as aforeſaid, upon the Goods and Chattels of any ſuch Perſons, who ſhall be preſent at the ſaid Conventicle, *&c.* Now had the word Perſons been in the ſingular number, it had made ſomething to the purpoſe; but *Francis*, thy covering I do think will be too ſcant to cover thy deceit, and I do believe it had been better for thee every way, that thou hadſt not ſo earneſtly hunted after *S. C's.* 15 *l.* But ſince thou haſt gone ſo far in it, there is little hopes of any better Service in thy miſcarriages, then that others may thereby beware that they enter not into the like Temptations, and ſo be caught in the ſame Snare.

At *Hallywell-Row* in *Mildenhall*, the 13*th* of the 12*th* M. 1683.

Joſhua Bangs.

Edward

Edward Swantons Certificate of *F. B* having 5*l.* of the 15*l.* Fine repaye Him by the Justice.

THis may Certifie all whom it may concern, th whereas *Fran. Bugg* of *Mildenhall* in the la County, Avereth that he Paid 15 Pounds or abov for his being present at a Conventicle or Meeti in *Laken-Heath*, some years last past, which I do b lieve to be true, but I do affirm, that Five Pounds the aforesaid Sum was Allowed and paid unto hi back again by Justice *Shelly*, or his order (as th said Mr. *Shelly* Informed *Me*,) and this I am rea to Testifie upon Oath at any time when by Law Authority thereto called: Given under my hand thi Nineteenth day of *January* Anno Dom. 1682.

Laken-Heath
in *Suffolk*.

Edward Swanton

Reader, By this Certificate thou mayest see *Fra Bugg* hath retained Five pound to himself, and *Edw Swanton* says, if he be so confident as to deny it notwithstanding what he hath herein given forth he can produce more if need require, to Affirm the truth of it.

A short Reply to Francis Bugg's *Foul Slanders cast upon me and his Cousin* George Smith, *in his Book called the* Painted Harlot Stripped and Whipped. Printed 1683. *Wherein not only his* Folly, *but also his bitter* Envy, *is discovered against us and others, who never gave him just cause so Maliciously to Abuse us.*

FIrst, I take Notice of *F. B's* saying, that *I Revived the Controversie which was formerly between him G. S.* and my self, after (saith he) *It was ended by Friends at* Hadenham, *the First of the* 10th *Month*, 1680. Which saying of his is false, and his own Letter, Dated *August* 10*th* 1682. plainly proves the contrary, and gives him the Lye; For before he sent me that Letter, nor some time after, I never wrote a word to him nor any other Man from the time of that *Hadenham* Meeting, whereby to stir up any thing of that Nature, neither was I willing to have meddled with it any more, and that he himself very well knew, notwithstanding, he thus saith; for when he sent me that Letter Dated as before, wherein he did not only *Invite me to begin again* about that Controversie which he said was ended; but in that Letter used many *Scurrillous words*, whereby to *Provoke me* and *G. S.* thereunto, as it plainly appeared thereby when we came to see it; but I understanding it came from him, I never opened it, but sent it him back again, not being willing to concern my self in any Controversie, which was also the cause

I did not meddle to answer any part of his former Book, Intituled *De Christiana Libertate*, wherein he much abused me with the rest of Friends, in this Isle of *Ely*, and although I refused to meddle with his Book and Letter, whereby he might have occasion to be Quarrelling with me again, he sent the second Letter to *London* to Friends there that he had sent to me, and a Copy also thereof to *Cambridge*, to *A. D.* and complained to her that he had sent me the like, and I would not Read it; who wrote to me and in her Letter, said, I did well in not opening *F. Bs.* Letter, whereby to enter into farther Controversie with him; and yet he is so impudent as to say in this Idle Ridiculous work of his, *That it was I that Revived the Controversie again*, which is as absolutely false, as Truth is Truth. But after he had thus sent his malitious Letters about, and it came from *London*, whither he had sent it, wherein he had Reviled me and his Cousin *G. S.* again, so that his hard charge against us for breaking Covenant falls upon himself with his Slanderous comparing of us to *Berket* the Papist, which will return upon his own Head, for he broke the agreement made between him and the Meeting, and not I nor *G. S.* for altho I was not there, neither knew any thing of it until some Friends came from the Meeting and told me what was done, yet for Peace sake, and out of respect I had to the Meeting, I was willing to condescend to it, and did abide by it until he broke it, but when we came to see and hear how he had abused us again both in City and Country, we did then resolve to give a true Narrative of the business, as it truly was, and leave it to People to judge, *Whether he hath wronged us, or we him*; Seeing his restless

Spirit

Spirit would not let him be at quiet, which accordingly we did write to him to give him account thereof, as by the Narrative doth more fully appear.

The next passage I take Notice of, is, how F. B. hath in effect Confessed himself Guilty of going beyond his Cousin G. S. in getting the Mony aforesaid, as by his own Tongue and Pen he hath here Confest, for says F. B. in Page 35. (Treating about the Mony he got of G. S.) *He pretended Trouble or else he was really Troubled in that he thought* all *I aimed at was*, a bare tender, *and upon that, without any other terms, would have returned it.* These words of F. B. gives just cause to believe that he betrayed him by his Subtilty out of his Mony, as G. S. hath given account; or else why should F. B. himself say, (who is seldom wanting to make a deceitful covet, in this his work of Darkness) G. S. *might think that all he intended in having the Mony all Tender, was but a* bare Tender, *and that he would have returned it again*: which saying of F. B. gives ground to believe that G. S. had some cause so to think, from something that F. B. had spoke or promised to G. S. before he tendered him the Mony, as G. S. hath declared, for he is not so weak a Man as to think of having all the Mony returned again, without some Grounds for it. But however, if any that shall say, *That* F. B. *got this Mony Fraudulently, or by over-reaching, or going beyond his Kinsman*, then he seems to be much offended thereby, accounting *they Grate much upon his Reputation*; But let F. B. give his getting the Money what Name he please, I know it is a way that is often used by such as are accounted Honest Morral-

Men, setting Christianity aside; which brings Men not only to Act and Speak justly, uprightly, and truly, and to walk inoffensively both towards God and Men, but also Patiently to suffer Injuries, and to do good against Evil, however 'tis commendable in its place to do justly between Man and Man, which *F. B.* in this matter hath fallen far short of, as doth yet farther appear from his own words, as may be seen in page 36, his words are these, (Speaking about the said Money, he got of his Cousin *G. S.*) *I did proffer* (saith he) *to Return* 71. 10 s. *which I had more then* G. S. *Voluntarily proffered me*, (*Note*, that *F. B.* offer of returning the said 71. 10 s. was about three years after he had Received it of his Cousin *G. S.* and that not until he was severely Reproved for his unfair dealings by Friends; and farther, he did not offer the Mony as Repenting him for his so unjustly obtaining it) Therefore it may be very well questioned how *F. B.* came by the said 71. 10 s. Seeing he says himself that *G. S. Did not Voluntarily proffer it him*, then does it not follow, that without question *G. S.* tendred him the whole, thinking thereby to have pleased him in his wilful humour, and thinking as *F. B.* himself saith, *He would have been pleased with a bare Formal Tender thereof, and so have returned him whole* 151. *again*; but seeing *F. B.* did not return it all again, according as he says, *G. S.* his thoughts might be that he would, yet to keep the other half also, which was by him never *Voluntarily* proffered him; let *F. B.* make what covers and excuses he can for himself, People that know what it is to Live uprightly, and to deal justly between Man and Man, will account this Deed of

F. B.

F. Bs. to Spring from a Covetous and Over-reaching-Mind, and a Deed that does not become such a Man as would be accounted a *Christian Quaker*, and one that hath taken upon him lately to complain of others, more Honest and Just then himself, as appears; But it had been well for *F. B.* if he had better spent this time which he now spends, in Silly, Scornful, Scribling and Printing against his Ancient Friends, and such whom he used to speak very well off before, the Enemy of his Soul thus filled him with Envy; It had been better (I say) for him to have waited upon God in Humility, to have seen first the Beam cast out of his own Eye (as Christ saith) before he had so much concerned himself to pull the Mote out of anothers Eye. But now mark, after *F. B.* had thus got this Mony of his Cousin *G. S.* the next thing he endeavoured to do, was to quiet him that he might keep it, and to that end he first gave him a paper, as he himself saith, for me to Sign, which he said, *If I would Sign he would Return all the Mony again*. But *G. S.* knowing that he had nothing to do with papers, but the Mony, which he had made him a tender of, seeing he never spake of any such paper before the Money was tendred, Slighted the paper, but prest hard upon him for the Money again, (as more at large appears in the Narrative) that he might carry and repay the 10*l.* again to the Person of whom it was borrowed; But *F. B.* would not part with the Money, but bethought himself of another way, to try to Salve the Sore which he had made in his Cousins mind, by keeping the said Money from him, as himself saith (in Page the 35 of his Book) to his Cousin *G. S.* after he had got the said 15*l.*

his words are these, *However to comfort him, I told him that Samuell had* 10 *l. lately sent him from* London, *and that he had taken* 40 s. *at one place when he went into* Scotland, *towards his charges and* 3 *l. at another place, on the account of his Ministry; and so Cousin said I, there is no fear but Samuel will be made whole.* These are *F. B.* own words to *G. S.* (as he himself saith) But this will prove a Deceitful Cure and Cover as hereafter will appear.

F. B. in some other places in his Book, accounts this as a great Evil, (he taking it for granted that I received this Mony he upbraids me with) or else why is it so often spoken of in his Book, but as not a greater Evil in him, to use it as an Argument to perswade *G. S.* to let him alone quietly with this 15 *l.* he so unfeignedly obtained from him that so he might have the benefit of this Mony which he blames me for Receiving, which 15 *l.* had thus obtained of *G. S.* he never offered Voluntarily but one half of it, then it must needs follow that he got the other half by Craft, and kept it against *G. S.* his Mind, which is doubtless a great Evil in the sight of God, and a just cause of the breach of Friendship and humane Society between Man and Man, thus to do.

And whereas in page 46 *F. B.* speaks something there as if *R. S.* with some other Friends had given it as their Judgment *that S. Cs. Wife betrayed G. S. about this Money*, which thing cannot stand with Truth nor sound Reason, for let it be considered whether it can be understood or believed by any Man to be as he saith, seeing *F. B.* was the Man that thus obtained the Money of *G. S.* as is before mentioned: and *S. C.* and his Wife

did freely and willingly repay the aforesaid *G. S.* the whole 15 *l.* again, and besides, when it was debated in that Monthly Meeting, it will appear that *R. S.* was not of that mind then (neither was it ever the Judgment of the Monthly or Quarterly Meeting, that it was *S. Cr.* Wife betrayed *G. S.* but on the contrary, that *F. B.* was the betrayer of *G. S.* for at the said Monthly Meeting *R. S.* called out to Friends about the time of the Record making to know where there was a Man in the Meeting that would say that *Francis* had right to that Money, and that he came Honestly by it? And indeed was the very Man that was Zealous against *F. B.* in that Meeting, which caused *F. B.* to fall out with him in the Meeting, and reprove the said *R. S.* for being the cause of his being so far Ingaged in that concern, and instanced some particulars.

And again, whereas *F. B.* makes no small stirr (in this Slanderous peice of confusion) about my being grown Rich with Preaching, who says I was so Poor that I could scarce pay my Debts, both which I return back upon him again as Lyes and Defamation, but his Tongue is no Slander, for first I never was so Poor as not able to pay my Debts, but have always paid every Man his just due, since I knew what it was to deal and Trade in the World, neither was any Man ever burthened with my Debts, nor yet paid one penny for me, which those that I have dealt with can witness for me; But now how I came to be so Rich, as he pretends it was or is by *Making advantage of People by my Preaching*, of which *F. B.* hath threatned long to make a discovery of me and my Brethren. But I have told him,

he might do his worst, for I have both Faith and a good Conscience on my side, and also a Testimony in the Hearts of Honest Friends, where I have Laboured and Travelled, *That I have not sought my self, nor to inrich my self, by any thing of this, But have truly preferred the good of Peoples Souls, before my own outward benefit*, and this many can Witness to the Truth of what I say: but now *F. B.* hath brought forth this Monster, what does he charge me with? *With being Rich with Preaching*; But I do not know what Ground any have to believe that by any thing that he hath brought to Light, except such as are as full of Envy as himself, who if any such as he says it, it is enough for him to believe it; but let any Rational Man consider what he tells People of that I have Received, for near these 20 years he hath known me, and I perceive hath been watching over me with an Evil Eye for some time. And what is it that he says of the Sums of Money I have Received in this time, whereby (he says) I am made a Rich-Man? Why, says he, *Three Sums of Money, which in all amounts to* 15 *l.* but let it also be considered, that if I had Received all the three Sums as *F. B.* says, (which I say, *I had not*; let him prove it if he can) how much have I left me, towards making me a Rich-Man, when I had paid *G. S.* the 15 *l.* which he confesses he had of him, and which I paid again, altho no more then half of it was voluntarily proffered him by *G. S.* might not *F. B.* therefore be ashamed, I am sure he would (if he were a tender Hearted Man and feared God) of this his wicked work, who sometimes hath called me *Pensioner*, and compares me to be like to the hire-

hireling Priests, who are known to Preach for Money, either by the year, or so much a Sermon, as they can get, and now tells the World of my Receiving 15 *l.* for near 20 years, for suffering Travelling (as he pretends) and Preaching; might not People have thought that I have had some great Salary (by such his Insinuations) for Preaching, for which I do say, that I never took penny more nor less, directly or indirectly in my Life, but am wholly clear of his Malicious and Scandalous thing, both in the sight of God and Honest People, neither can *F. B.* prove it, although he hath so Reproachfully Insinuated it against me, except he or any other Man will or can account that the 5 *l.* I Received as part of the 20 *l.* given by the last Will and Testament of *J. M.* of *Whitlesea-Coles*, which I Received with other Friends, according to the intent and desire of the Giver, which no Impartial and unprejudiced Person will blame me for, but such as are Levened with the Spirit of Envy, as *F. B.* hath Manifested himself to be both against me and others. He says he was our Book-Keeper so many years, and thereby had opportunity to know what was then done amongst us, but he to make the said 15 *l.* seem as big as he can, he hath brought it up several times in his Book, sometimes he says I Received it as a Preacher, sometimes as a sufferer and as a Traveller; but still it is all but 15 *l.* some of which I never had.

Again he is hinting in an interlined Note, *Page* 40. as if I know, *that the Widow* Moor, *nigh* Bishop-Gate London, *hath understood what he means, who* (says he) *was constrained to break up House*, being (as he insinuates) so much oppress

by

by me, and such as I am, as he hath declared, which I know nothing of that she would give over House-keeping upon any such Account, neither was I burdensome to her, but if I would have accepted it, (as she desired of me) I might have been there to have Lodged when I refused, neither, did I ever here that she or any related to her complain of any such oppression. Well, but *F. B.* does not leave here, for in *Page* 54. he says, *If all thy sufferings be attended with such a plentiful reward, I do not know but that sufferings may be as beneficial to thee as of Old they were to Bishop* Worren. And for Instance, (he saith) *It hath been said that in* Ely *Prison by Treats and otherwise, they believe thou fairest as well as some Persons of much Higher Degree.* But if this be all thou hast to say about thy Foolishly comparing me to Bishop *Worren* in his sufferings, I say it was well the Man in the time of his confinement, found Friends in the midst of his Enemies, to take care of him, and shew kindness to him, and I praise the Lord, so have I in Measure, in the time of my close confinement, although it be to my Enemies grief, which thou hast appeared to be none of the least, who has been abuing me from time to time, in the time of my sufferings, by which thou manifests not only thy envy against me, but seemest to be troubled that any Loves me, but thou must run thy race, and make thy folly manifest to all, till the Lord put a Hook in thy Nostrills before thou wilt be quiet, and thou maiest be ashamed, Nay, I am sure thou wouldest, if Envy did not Blind thee, how the Devil befools thee in thy undertakeings, to make a Noise about my being grown Rich with Preaching, and now wanting

proof against me, makes thy appeal to my Neighbours and to the Parish Priest, whether they have got so much as I have, but what if some Neighbours have gotten much more in these 30 years time that I have kept House, as some of them have done, and some less, and others spent what they have, what's that to the proof of thy charge against me? And I have told thee before, I have nothing but what I came honestly and justly by, neither hast thou proved the contrary, and therefore there's none have cause to believe thee, nor will, that are not Learned with that Spirit of Envy that thou art in, whose reproaches are little to me, knowing it is the Portion of them that fear God to go through good report, and evil report, as the Servants of God did before me.

Now whereas *F. B.* makes a great stir about a Lawyer medling in my Case, and calls me his *Client*, I do say, I never spoke or writ, neither directly or indirectly imployed *T. R.* about the said concern, whereof he so saieth, and if the said *T. R.* did any thing in it, he did it of himself, and not by any Order or Advice from me; and that I have told *F. B.* before now, only he is minded to fill up his filthy Book with something, although it doth and will return to his own shame. Many things more might be spoken unto, to manifest his numerous lies and falshoods, and his wild Airy scoffing Spirit against my self and many others, which at present I pass by, looking upon it not worth the spending time about, not questioning but impartial and unbiassed Readers will see that its *more Malice then Matter against us*, as one lately told me, who is not of our Society. Neither would I too much Treat him in his Folly, lest (as the

wise

wise Man saith) I appear like him, neither would I be altogether silent lest he growe Proud in his own conceit. And having given Account of Transaction in these things before I saw his, and now made some reply in short, to what I thought most needful in this, I shall commit my Innocent Cause to God and to his just witness in the Consciences of all that Reads both his and mine, to Judg in themselves who is in the wrong, or what cause he hath thus to abuse me. And rest a Friend to all that love Truth and Righteousness.

Samuel Cater.

Ely Prison the 17th of the 6th Month, 1683.

Now the Controversie Rightly considered, *F. B.* may apply the Title of his Book to himself, and his own Malicious Scornful Spirit.

George Smith's *return to F. B's Scandalous report of him in his Book Intituled,* The painted Harlot, *&c.*

WHereas I have lately seen the said Book put forth by my Cosin *F. B.* wherein he hath Treated me as uncivilly, as he got the Mony before of me unfairly: For he hath taken two passages out of a Letter of mine which I formerly sent him in Answer to one he sent me, after he had the Mony, wherein I much blamed him for his unjust and unfair dealings with me about the 15 Pounds as I have given Account of. And now I find

find he hath taken out of that large Letter (which contained almoſt three ſides of a Sheet of Paper) only two paſſages barely from what went before and followeth after, and which is explanatory to that which he hath recited, whereby his unfair and Falacious dealing is manifeſt, for by that way he makes my Letter ſeemingly ſpeak what he would have it, and not what I intended, and is thereby apparent; and when he had done ſo, then he paraphraſes upon it, and tells what lies he pleaſes, to abuſe me. But God that knoweth the Secrets of all Hearts, knows how much he hath belied and abuſed me, and *S. C.* and his Wife thereby, in Page 38. He brings me in ſpeaking in my Letter to him in this manner, *viz*, *I am ingaged to give an Account of this buſineſs, without I would bear the loſs of all the* 15 *Pounds aforeſaid. And again, that I am neceſſitated now to give ſuch a report leſt the Parties concerned ſhould think I was too much biaſſed in joyning with thee.* Thus farr he hath Quoted me, by which two Paſſages he pretends as if I told *S. C.* and his Wife ſome falſe ſtory of him to get my Mony again; which is altogether falſe, and nothing true in it, neither will my words bare ſuch a conſtruction in my Letter as he makes of them, if they be Read as I have ſet them down, for his conſtruction is contrary to the intent of my mind, for my mind therein is to ſpeak plainly and truly how he got the Mony of me, as may be ſeen in my Letter, and for that end, that the Truth may be known, I have hereunto annexed that part of my Letter, out of which he pretends to have taken them words, leaving out what made not for his turn, as may appear to all that reads it. The other large part I

leave

leave out for Brevity sake, and which I find not meddled with in his said Book.

These are the Words of the Letter Verbatim, viz.

OH Cosin, thy State is to be Lamented, I desire the Lord may give thee a true sight of thy sins, least that Scripture be fulfilled upon thee, where the Apostle says, the Love of Mony is the Root of all Evil; whilst some have covered after it, they have Erred from the Faith, and have Pierced themselves with many sorrows, and fallen into many dangerous and hurtfull Lusts, thou seems to be much offended because I spoke of thy unjust dealings by me in this matter, indeed thou mayest very well be ashamed to hear, that one so nearly related to thee as I am, and have had so much Love for thee as I have had, should have

have *so just a cause as thou hast given me*, to give *such a Report of thee* as I am necessitated now to do for the *clearing of my own Innocency*, that so the Parties concerned, nor no others that hears of it, may think that I was too much biassed in joyning with thee in this matter, so that I am ingaged to give an Account of the business *as it is*, without I would bare the loss of all this Mony, *to cover thy Deceit*, and how unreasonable that is, I leave it to the honest to Judge, for thou knoweest that the business does not end in thee and I, and therefore it must be known, and besides I do not find Freedome in my self to cover *such Deceitful dealings as thou hast used in this matter*, I perceive that thou hadst been contented that I should have held my Tongue to *have covered thee*, and bore the Mony my self for my good will. So no more at present but my hearty desire that thou may truly repent

pent and forſake all ſuch Actions as theſe are.

And ſo Remain thy Kinſman

George Smith.

Littleport *the* 22d. *of the* 8th *Month*, 1679.

WHereas *Francis Bugg*, hath falſly accuſed *Samuel Cater*, &c. with *Growing ſo Oppreſſive* (*when going on Truths Errand*) *that the Widdows ſubſtance is devoured, that ſome have been Conſtrained to Break up Houſe.* For which he Quotes, our Deceaſed Mother, thus, *viz.* Sam. Cater *knows, that the Widow* More *at the Seven Stars nigh* Biſhopsgate London, *hath underſtood what I mean*, now we her two Sons, (one of us living with her, when ſhe Lived there,) do affirm this to be an abuſive Forgery, and foul Defamation and Scandal, for we know of no ſuch thing of our Deceaſed Mother, nor never did hear ſo much as the leaſt complaint thereof from her, and we are certain ſhe did not leave off Shop upon any ſuch Account, as

Witnes our Hands, John *and* Joſeph Moor.

London, *the* 30th *of the* 6th *Month*, 1683.

THE END.

THE
Second Part
OF AN
APOSTATE-CONSCIENCE
EXPOSED:

Being an ANSWER to a

Scurrilous Pamphlet,

Dated the 11th of *April*, 1699.

Written and Publiſhed, by *F. Bugg*,

INTITULED,

Jezabel *withſtood, and her Daughter* Ann Docwra *reproved for her Lies and Lightneſs, in her Book, ſtiled,* An Apoſtate Conſcience Expoſed, *&c.*

By ANN DOCWRA.

London, Printed and Sold by *T. Sowle*, in *White-hart-court* in *Gracious-ſtreet*, 1700.

Second Part

EXPOSED:

Being an ANSWER to a

THE PREFACE.

I will pass by his Whimsical and Ridiculous Title, not troubling my Reader with any Comment upon it, but refer him to what I have writ already, in my Book, intituled, An Apostate Conscience Exposed, and the miserable Consequences thereof disclosed. *Printed and Sold by* T. Sowle, *in* White-Hart-Court, *in* Gracious-Street, *and at the* Bible *in* Leaden-Hall-Street, 1699. *And also, to what I do here offer in Defence of the Truth, I stand here to maintain, against this* Apostate Quaker, *a* Mercenary Agent, *belonging to* such *of the* Clergy, *as are uneasie under the Liberty granted to* Protestant Dissenters, *they attempting to break the* Unity and Intereſt of the Kingdom, *which hath been so long endeavoured by Wise and Honest Men; as also does appear in a printed* Declaration, *of King*

Charles II. *bearing date the 8th of* April, 1681. *and there is a Vote of the* 10*th of* January, 1680. *made by the Parliament, then ſitting, in theſe words,* Reſolved, That it is the Opinion of this Houſe, that the proſecuting of *Proteſtant Diſſenters,* upon *Penal Laws,* is at this time grievous to the Subject, a weakning of the Proteſtant Intereſt, an incouragement of Popery, and dangerous to the Peace of the Kingdom.

And further, to Illuſtrate this moſt rational and juſt Vote, *I ſhall refer my Reader to the Act of Parliament, made by King* William *and Queen* Mary, *intituled,* An Act for exempting their Majeſties Proteſtant Subjects, *Diſſenters* from the *Church of England,* from the Penalties of certain Laws. *This* Act, *in the firſt Paragraph (which is the Preamble, and is as a Key to open the* Intendment *of the* Law) *ſays, That* the Liberty granted may be an effectual means to Unite their Maje- Proteſtant Subjects in Intereſt and Affection. *This is a certain way to do it, with all honeſt plain-hearted People, and hath in ſome meaſure done it with ſuch;*

but

but F. Bugg, *and his Abettors of the* Clergy, *have raised a* New Persecution, *with* Tongue *and* Pen, *it being out of their power to proceed any further, although they have used their endeavours to do it; this shews what Subjects they are to the King, that have no respect to the Act for* Uniting the Kings Subjects in Interest and Affection.

This F. Bugg *hath been of a* Seared Conscience, *and* Shattered Head, *many Years, as appears by the* Rambling Stuff *he hath written against the* Quakers *(so called.) He hath printed Twenty Three Books and Papers that I have seen, which have been mostly answered; some of these Books are of a pretty large Volume, of several Hundred Pages, and in them so many* Repetitions of Lyes, *that they are Numerous: He writes the same thing over and over again, mostly as to* Religion *and* Government, *and many other things also.*

When he first began his Controversie, *he joyned himself with some others, that were* Contentious Apostates, *like him-*

ſelf, then joyned together in a Cabal; *the Books they writ againſt us were very many, and the Sum of the whole matter was, to render us* Popiſhly Affected, *and very* Obnoxious, *in the time of the* Perſecution, *with high* Conceits, *both in their* Conferences *and* Writings, *hoping they ſhould by that means over-maſter us, and bring us under them: Thus* F. Bugg *went on, until he had ſcribled away a good Eſtate, and run many Hundred Pounds in Debt, and then fled to the* Clergy *for Relief.*

I have ſaid to ſome of the Clergy, *That it was matter of Admiration to me, that they ſhould entertain* F. Bugg's *Books, and give* Credit *to them, as ſome of them had done, there being ſo much* Rambling, Angry Stuff *in them, without* Truth *or* Method: *Their Reply was,* That they did not look at his Books; but he was a bold Fellow to oppoſe the Quakers. *There may be ſeveral things aſſigned for his* Boldneſs; Firſt, *His* Seared Conſcience; Secondly, *His* Deſperate Fortunes; Thirdly, *His* Shattered Head.

First, His Seared Conſcience *imboldens him to write any thing, although it be all manner of* Forgeries, Lyes, *and* Deceit, *without any ſcruple.*

Secondly, *His* Deſperate Fortunes *imboldens him to ſay or write any thing, although never ſo falſe, to get Money of the* Clergy, *and others alſo, that gives any Credit to what he ſays, or writes; Who are more Bold and Reſolute than* Highway-Men, *that Robs the King's Subjects at Noon-day, to get Money to maintain them in their Idleneſs and Wickedneſs?*

Thirdly, *His* Shattered Head *makes him Bold and Reſolute in any thing his Imagination ſuggeſts, or his Malice can invent, that he may be always at work to do Miſchief, which hath fallen upon himſelf at laſt; Who are more Bold and Reſolute than ſome of the People in* Bedlam, *to do Miſchief, if they were not reſtrained?*

The PREFACE.

I believe there is few Shatter-headed *People that are so very much given to Mischief, as* F. Bugg *is; yet I have observed, that such People are Malicious, and are not to be pacified: It is* F. Bugg's Seared Conscience, *and* Desperate Fortunes, *that set his* Shattered Head *at work, more in* Malice *and* Deceit than others.

A. D.

THE

THE Second Part OF AN *Apostate Conscience* EXPOSED, &c.

Now I come to Answer his Scurrilous Pamphlet, intituled, Jezabel withstood, *&c.*

HE begins with a Preamble, against me and others, after his usual manner, and then says, *My business was to render* F. Bugg *a poor indigent Person that went about a Begging; a grand Lye,* says *F. Bugg.*

Reply, That was not my Business; I had not writ upon that account, if he had not forged Letters, as from me to him, and printed them, with my name to them; and also, his cheating some of the *Clergy* with false Informations, to get Money of them; and for his *Begging about to get Money to pay his*

his Debts: I ſuppoſe that none that knows him will deny it, that are acquainted with his Concerns: If any do it, it is eaſie to be proved; ſee the Biſhop of *Norwich*'s Certificate, bearing date, the 22d of *October*, 1698. which he hath Printed in his Book intituled, *The Pilgrim's Progreſs*, &c. page 149. That ſhews his indigency, and his travelling about with it, through the Biſhop's Dioceſs, the Univerſities, and divers other Places, for Relief of his Neceſſities, do witneſs againſt him; alſo a begging *Petition*, dated, the 25th of *Auguſt*, 1698. with three *Clergy-mens* hands to it, his *Neighbouring Miniſters*, as he ſays; this *Petition* ſhews, that what Relief he had received formerly, was not ſufficient to pay his Debts by one Hundred Pounds; neither was he able to ſubſiſt to get a livelihood for himſelf and Family, without further Relief; with this *Petition* he went about *Cambridge*, and other places alſo, as I ſuppoſe: I had a Copy ſent me of this *Petition*, and I ſhewed it to ſome of the *Clergy*; one of them took it and read it, and ſaid, He did believe it might be a true Copy of *F. Bugg*'s *Petition*. Alſo, the laſt Summer, 1699. he was at *Cambridge* for more Money: A *Burſer* of a Colledge, and ſome other *Collegians*, told me, That they had given him ſome more Money then, to go home and ſet up his Trade. He charges me with Eighteen Lyes more, beſides this, which

which I ſhall return upon himſelf: I may be miſtaken in ſome ſmall Circumſtances, but the Matter is true, I do not yet find any miſtake in that.

Lye 1. Is, that I ſaid, 'He was but a poor Man when he firſt came amongſt us; and that he had not 30 *l.* a Year until after his Father's Death.

Reply, What I writ I had partly out of his own Book, and ſome from his own near Relations; he writ but of 6 *l.* a Year, and boaſts much how he ſaved the Rent, which I ſuppoſe was to ſet up his Trade, when his Apprenticeſhip was out, for he ſpeaks of no more, until after he came of Age, which was about ſix Years after his Grandfathers Death, and near four Years after he came amongſt us: This may be found in his Books; ſee his *Picture of Quakeriſm*, &c. and his *Pilgrim's Progreſs*, &c. but he now ſays, 'That his Grand-father died in 1655. and 'left him 30 *l.* a Year, of good Houſe and 'Land, in *Milden-hall*. I have heard by one of his own Relations, that knew the Eſtate as well as himſelf, that it was not ſo much; but after he came of Age, he had an Augmentation added to the aforeſaid 6 *l.* a Year; if his Grand-fathers Will were ſearched into by ſome credible Perſons, I ſuppoſe there will not be found 30 *l.* a Year

given

given him in the Year 1655. he had a good Estate when he began to Scribble against us but it was mostly purchased whilst he was amongst us, and now hath brought himself to Beggery.

Lye 2. ' *F. Bugg* gave Bond to make his ' Wife a Joynture.

Reply, He told me so himself, and I was also so told by an honest Woman, his near Relation; that it was true, he did make some writing to make his Wife a Joynture but he says, *He had but* 20 *l. in Money for his Wife's Portion.* I do not believe him, because he told me, many years ago, *That when he bought the great House at* Milden hall, (where his Son now dwells) *that his Wife's Father help'd him to buy it, and made his Wife's Portion better than* 100 *l.* which was as much as any of the younger Children had; this he told me, when he was accounted an honest Man, although he denies it now.

Lye 3. *F. Bugg* says, I say, ' He sold his ' Estate to his Son: To this he Replies, *That* ' *no Knight of the Post, ever uttered a more mani-* ' *fest Lye.*

And I may Reply, *Knights of the Post are Mercenary Agents*, and take Money for bearing false Witness, and how far *F. Bugg*

guilty of that Offence, let God and his own Conſcience judge: That he hath conveyed his Eſtate to his Son, young *Francis Bugg*, is no Lye: His Son had 700 *l.* with his Wife, by all relation; and her Friends and Relations, upon enquiry, do affirm, That it was ſettled upon the Marriage, as firm as the Law can make it: It were a bare-faced Cheat indeed, to go about a begging to the *Clergy* for Money to pay his Debts, and have an Eſtate to ſell.

Lye 4. *F. Bugg* quotes my Book, p. 26. That his Father, *Robert Bugg*, dwelt with him ſome Years after he was married, *&c.* *This*, he ſays, *is a Lye upon a Lye, four Stories high.*

Reply, Thoſe were not the words in my Book, ſee p. 26, 27. where my words are theſe, *viz. That* Robert Bugg *(Father to this* Francis Bugg *that writes now againſt us) was a melancholly down-look'd Man by Relation, and dwelt with his Son, this* Bugg; *(ſome Years after* F. Bugg *was married) and roſe from Dinner, and went out, and was found drowned in a Water where he had no occaſion to go to that place; as* F. Bugg *and his Wife related it*; ſhe to me, and he to others, yet living: I heard my Brother *Barnardiſtone* ſpeak of it many Years ago, that *F. Bugg*'s Father drowned himſelf, as moſt People believed;

lieved; but the *Coroners Jury* did not find it *Wilful Murder*, becauſe there was ſome *Graſs found in one of his hands*, when he was taken out of the Water, which they ſaid was an Argument that he laid hold of, to ſave himſelf; ſuch things are ſudden Motions; I believe that many have repented their ſo doing, before the Breath departed their Bodies: But *F. Bugg* ſays, 'He was not ſo 'drowned, the Record in the *Crown Office* 'will witneſs againſt him; none of the 'King's Subjects that come to an untimely 'end, but are recorded there: This happened in or about the Month called *January*, 1666. at *Fulham* in *Cambridge-ſhire*. I write not this to upbraid *F. Bugg*, but to warn thoſe that have incouraged him in ſcribling his Eſtate away, to be bountiful to him, in relieving his Neceſſities, leſt he ſhould come to an untimely end, through Diſpair.

Lye 5. & 6. *F. Bugg* mentions two Letters that I ſhould write to him; theſe Letters are both forged, one of them proved ſo to be, by a Certificate under an honeſt Man's hand; ſee my Book, p. 19, 20, 21. and in p. 31, 32. And indeed there are things in them, that I never writ, ſaid, or thought.

Lye 7. 'F. *Bugg* was not the Author of his 20th Book, *&c.*

Repl.

Reply, I do ſay, I ſuppoſe that he was not the Author of the Book, called his 20th Book, ſee my Book, p. 36.

Lye 8. 'F. *Bugg* was ſeen at *Oxford* in the 'time when he writ his 20th Book, *&c.*

Reply, This is true, and eaſie to be proved.

Lye 9. 'F. *Bugg* was ſixteen Weeks from 'Home when he writ the aforeſaid Book.

Reply, This was reported by ſome of his own Family.

Lye 10. 'F. *Bugg* ſaid in his laſt Book, 'that *Oxford* exceeded *Cambridge* in their 'Bounty to him.

Reply, This may be true, I heard a very credible *Clergy-man* ſay, that he had read the ſame thing in ſome of his Books, as well as my ſelf.

Lye 11. 'F. *Bugg* ſays, I writ Verſes of 'G. *Fox*.

Reply, He knows this to be a Lye, I have told him ſo divers times, both of late Years, and formerly, yet he goes on, and hath printed them ſo ſeveral times; this is anſwered before, ſee my Book, p. 37, 38. but he ſays, 'I will not beſtow much upon this 'crazy old piece, which is now creeping 'into Unity with the *Quakers*, &c.

Reply,

Reply, I have been not only in Un
but in Community with them, above
Years, even those *F. Bugg* call *G. Fox's Pa*
which are the most stedfast and real *Quake*
so called, and am not so crazy as he repo
me: Although I am entred into the 76
Year of my Age, yet, through Mercy,
can walk the Streets to visit the Sick, an
my Friends and Relations also, and can s
without Spectacles still, to read *F. Bugg*
Lyes and Deceit, he hath used to cheat th
Clergy of their Money.

Lye 12. ‘ *Sam. Cater* doth affirm, He neve
‘ had his Timber again; this is a Lye i
‘ *Ann*, or *Sam.* or both, says *F. Bugg*, &c.

Reply, I have taken upon me to discove
his Hypocrisie and Deceit; *Sam. Cater* w
fined in three days time, for Preaching, a
two Meetings, one at *Faukenham*, the othe
at *Thurling* in *Norfolk*, 20 *l.* the first fine, and
40 *l.* the second fine; Warrants were sent
and served, by the Kings Officers, upon hi
Goods, both within doors and without
and carried away all, excepting one Bed
his Children were forced to lie upon Straw
for a long time, the Houshould Goods la
in the Officers hands for a long time, lai
up carelesly, so the Goods were much spoi
ed, the Bed, Blankets, much Moth-eaten
then a Neighbour bought them of the Of

cer

cers, and sent them home to *S. Cater*; but for his Timber, he never had it; the Kings Officers Sold it, and did not give *S. Cater* an account whom they Sold it to; his Children were old enough to remember this, and how they lay in Straw for a long time: When Warrants are once served, and the Goods carried away, they are not to be had again without Money, except there were more than would raise the Sum, which they were strained for; but *S. Cater* was not so Rich, as to have such plenty, as all his Neighbours may witness.

Lye 13. 'F. *Bugg* conformed to the *Church* 'of *England* for fear of the Statute of 20 *l.* 'a Month.

Reply, Although he says, It is a Lye, yet it is really true; see my Book, to prove his Confession of it before Witnesses, p. 13.

But *F. Bugg* says, 'He did not go to *Church*, 'or Home, until 1685. and then the Sta-'tute was not put in Execution; but he says, 'He went to other Churches above a 'Year before.

Reply, That will not serve his turn, to bring him off, if it were so; that Statute says, *That every Person above the Age of* 16 *Years, which shall not repair to some* Church, *or* Chappel, *or usual place of* Common-Prayer, *shall pay* 20 *l. a Month*, &c. See the Statute of the 23*d*

of *Eliz.* Chap. I. there is no confinement to their Pariſh-Church, in the Statute of 20 *l* a Month.

Lye 14. ‘ *F. Bugg* was a *Preſbyterian* when ‘ he came amongſt the *Quakers.*

Reply, He told me ſo above twenty Years ago, when he was accounted an honeſt Man.

Lye 15. ‘ *F. Bugg*'s Grand-father was a ‘ poor Boy, bound out to the Wool-Trade ‘ by the *Docwra*'s.

Reply, I do not believe it is a Lye; ſee my Book, p. 26. But *F. Bugg* ſays, ‘ This ‘ is another Lye, he was not of my Trade. *Reply*, I did not ſay he was; he was a Clothier, which is a Wooll-Trade. *F. Bugg* was but a Wooll-Comber, which is a Wooll-Trade alſo. He goes on, Boaſting of his Grand-fathers Wealth and Vertues: I dwelt at *Icklingham-Sands*, in Winter-time, within three computed Miles of *Milden-hall*, many Years; my Husband was well acquainted with his Grand-father; and I, with many others in the Town of *Milden-hall*, alſo, and can give a truer account of him, then *F. Bugg* hath done; his account is but meer Boaſts, and he but a young Lad when his Grand-father died, and not in his Favour, by reaſon he refuſed to be bound to ſuch a Trade as his Grand-fater had choſe for him.

Lye

Lye 16. 'My Aunt ſaid, That *George Whitehead* was a Gentleman Born, or brought 'up ſo.

Reply, This is no Lye; my Aunt did ſay, That ſhe did believe that *G. Whitehead* was a Gentleman Born, or brought up under the ſame Education; ſee my Book, p. 41, 42. *F. Bugg* replies, 'This muſt needs be ano-'ther Lye, no Gentleman ever lived in a 'poor Cottage, ſtanding on Mud-walls, not 'worth 50 *s.* as *G. Whitehead* did, as I am 'credibly informed by a Perſon of Note 'that ſaw it: He goes on, Clamouring and Lying, and ſays, 'No Gentleman's Son 'walked about the Country on foot, and 'lived upon Alms, as he did.

Reply, Although *G. Whitehead* travelled on foot, as all, or moſt of our Preachers did at firſt, yet he took no Alms, although *F. Bugg* does; and he had very good Clothes on his back, by the account I had of him, from more credible Perſons than *F. Bugg* is: But he hath publiſhed this falſe Report of *G. Whitehead*, to get Money of the *Clergy*, that he might have his own Alms continued.

F. Bugg ſays in his *Pilgrims Progreſs*, &c. p. 32. 'That when *G. Whitehead* came out of the '*North*, He came from *Penury* to *Plenty*, from '*Labour* and *Toyle*, to *Eaſe* and *Plenty*, from his '*Father's poor Cottage not worth* 50 *s.* And ſo goes on with much more Romantick Stuff in that page.

Reply, *G. Whitehead*'s Father's Houſe, and Freehold Eſtate, was the beſt in the Town where he dwelt, by the relation I have had upon ſtrict Inquiry; neither was he brought up to *Labour* and *Toyle*, as *F. Bugg* ſays; but was brought up with the better ſort of Education, intended for *Oxford*, from that Eminent Free-School in *Cumberland*, called *Blencoe-School*, where he had his laſt Education.

The *Whitehead*'s were ſome of them Gentlemen of good Repute, and ſome of them accounted the beſt Yeomen; and theſe were *G. Whitehead*'s Relations: This I had from more credible Perſons than *F. Bugg*: And for his Father's Houſe, or any Houſes ſtanding on Mud-Walls in *Weſtmerland*, that is not true; they build all with Stone there, altho' the Cottages are never ſo mean; they may have plenty of Stone for nothing, it being a Mountainous Country. I have heard my Brother *Barnardiſtone*, and my Siſter (that travelled through that Country into *Scotland*) ſay, That the Buildings were all of Stone, although they were never ſo poor Cottages. *F. Bugg*'s Story of *G. Whitehead*'s Father's Houſe, is a meer Fiction.

Lye 17. 'Now Liberty is granted, we 'ſtand upon equal terms with our Oppoſers 'in matters of Religion,

Reply,

Reply, Theſe are not my words; my words are, *Now Liberty is granted, we ſtand upon equal terms with our Oppoſers; and in matters that concerns Religon, we are accountable to God, and have as much Right to common and civil Priviledges, as other Perſwaſions have*, &c. ſee my Book, p. 17. But *F. Bugg* Replies, and ſays, *He denies it, the Law tells you that this is a Lye*; but ſhews me no Law that tells me ſo, but goes on Clamouring ſome lines, and then he ſays, *Remember you ſtand but upon your good Behaviour.*

Reply, This may be true, and ſo do all other Perſwaſions; ſo hath the *Church of England* her ſelf done: I can remember ſince ſhe was turned out of door, and was fain to go travel for a livelihood; many of the Epiſcopal *Clergy* kept Conventicles in private Houſes, in many places in this Nation, and in their Travels they read the *Common-Prayer*, and ſometimes Preached: I was a Follower of thoſe Prieſts in thoſe days, and was acquainted with divers of them.

In thoſe times there was divers Books in Print of all the Prieſts that were ſequeſtred, and the Reaſons why; alſo there was a Pamphlet in Print, much admired by ſome of the Prieſts of thoſe times, and their Followers, entituled, *Lambeth Fair proclaim'd*, &c. It was a meer Fiction, much like *F. Bugg's New* Rome *Arraigned*: This Fair was pre-

tended to be kept at the Biſhop's Palace
Lambeth, where the Biſhop's Pontifical Rob
were to be Sold, naming every particular
them with great Deriſion: In the Front
this Scurrilous Pamphlet, was the Pictu
of the Pope, ſetting all on a heap in a Cha
with theſe following Verſes under it,

Here I ſit grubling, in St. Peter's *Chair,*
Oppreſt with Grief, to think on Lambeth-*Fa*

In thoſe days the *Common-Prayer*-Book w
tied to the Troopers Horſes Tails in ſo
places, and the Boys run after it; this ma
Sport for thoſe Prieſts that clamoured agai
it in the Pulpit, and their Followers; t
was *F. Bugg*'s eſtabliſhed Church and Mi
ſtry, that he Clamours ſo much againſt
Quakers, for their going into their Steep
Houſes, in many of his Books: I ne
heard that the *Quakers*, ſo called, diſturb
the Epiſcopal *Clergy* in their Worſhip,
going in amongſt them; they only diſturb
F. Bugg's eſtabliſhed Miniſters, of the
profeſſing times.

I remember when King *Charles* II. ca
in, and the other Government was turn
out, the *Chancellor* made a Speech in the P
liament-Houſe, which was printed, whe
in he declared the ſad Condition the *Chu*
of *England* was in for many Years, and u

this Expreſſion, that *She had been buried in her own Rubbiſh for a long time*: This ſhews She was ſubject to Accidents; it muſt be her Moderation, and the Divine Wiſdom, that can uphold her: If She be good in her Office, She will ſtay the longer in it.

Lye 18. 'If Friends were ſo charitable as 'to ſend *S. Cater* 10 *l.* to help to pay his 'Debts, or carry on his Trade, they did 'well, better than *F. Bugg* in upbraiding 'him.

Reply, This hath been anſwered already, ſee my Book, p. 40, 41. He hath worried *S. Cater* about this 10 *l.* in divers of his Books, and not one Penny of it out of his Purſe, if he had any Money ſent him.

But *F. Bugg* ſays, *When did they, or I, account* S. Cater *a Beggar, an Indigent Fellow, a Judas, a Man of a Deſperate Fortune?* Becauſe you ſupplied, *His Needs, and help'd to pay his Debts.*

Reply, *S. Cater* never went about a begging, either with Certificate or Petition, nor any other ways; there was no Beggars in Iſrael of Old, neither is there any Beggars in the True Church now; the weighty things of the old Law are not Aboliſhed, but fulfilled, in our making Proviſion for our Poor, without Begging: *S. Cater* hath been a great Sufferer divers ways and times,

not only by Fines, but Impriſonment ſeven or eſght times; and a Priſoner ſix Years together; at one of theſe times, not ſuffered to ſtir out of the Priſon doors for three Years or more; and at this time he had a Wife and two or three ſmall ſmall Children to provide for; and in this condition his Friends could not with good Conſcience ſee him want.

F. Bugg ſays, in p. 8. *How came you ſo bold as to meddle with the* Biſhop's *Certificate.*

Reply, It was to undeceive the Biſhop and others, that had been deceived by him, and ſome other Concerns alſo, that may be found in my Book, p. 63, to 66.

After he had clamoured againſt the *Quakers* many lines, and repeated ſome things as have been anſwered already; about his Loſſes by the *Quakers*, and his defrauding a near Relation of 15 *l.* ſee my Book, p. 51, to 54. then he ſays, *Come, Couſin* Docwra, *for ſo I'll call you, ſince we had the misfortune to have a Lyar drop into our Family.*

Reply, This *F. Bugg* is not related to me, nor my Husband; my Husband was deſcended from the *Hartford Docwra's*, known by the name of the *Docwra's* of *Puttridge*; there are three Brothers, Ancient Men, now living together; theſe were my Husband's neareſt Relations of the *Docwras*; one of them hath been at my Houſe ſeveral times

this

this Year I asked him if they knew *F. Bugg*? His anſwer was, That he knew him not, neither did he ever hear of the name **Bugg**: It is likely his Grandfather was ſomething related to the ancient *Cambridge-ſhire Docwra's*, I have heard ſo; but they were not of my Husband's Relations, as I underſtand.

He goes on with his old repetitions of his Sufferings upon the account of his Religion, his Impriſonments and Fines. I can ſay little of his Impriſonments, that being before I was acquainted with him; but for his Fines, he hath printed them, all being but 25 *l.* by his own Relation, excepting 5 *s.* and 10 *s.* Fines, which poor Friends were ſtrained for as well as he: He ſuffered the leaſt of any I know, that had Eſtates to loſe; the Fines were two, one was 15 *l.* for an unknown Preacher; the other was 10 *l.* for the Poverty of the Man that kept the Meeting at his Houſe; of this 25 *l.* he got the 15 *l.* of it of a near Relation by Fraud, and the Juſtice that proſecuted him gave him 5 *l.* of the Money again, ſo that his whole loſs was but 5 *l.* He had ſeveral ways to eſcape Sufferings, for when he dwelt at *Ely*, and the Perſecution grew hot there, then he fled to *Milden-hall*; and when the Perſecution grew hot there, then he fled to the *Church of England*; ſee my Book concerning his Fines, where it is related more at large,

large p. 51, 52. concerning the 15 *l.* where he got 20 *l.* for it.

But *F. Bugg* ſays, 'He clothed ſome of 'our poor Preachers, and put Money in 'their Pockets.

He hath ſounded his Trumpet of this in ſeveral of his Books; but I could never hear any body beſides himſelf ſay ſo; yet it is poſſible he might give a poor Man ſome Cloth out of his Shop to make him a Coat, ſuch as is called Old Shop-keepers and will ſell for little; but for Money, I do not believe he gave any, but what he gave in a Meeting as other Friends uſually do, to relieve our Poor, as well Preachers as others: His Charity is but a proud Phariſaical Boaſt.

But *F. Bugg* ſays, 'He was at great Charg-'es entertaining our Preachers.

I do not believe him; I have anſwered this in my Book, p. 33, 34. for he writes but the ſame thing over and over again.

But he ſays, 'That my Brother, *Gil-'Barnardiſtone*, would have ſcorned to have 'dipp'd his Pen in ſuch muddy Ink as I have 'done.

Reply, If my Brother had lived to ſee his Contentious Apoſtacy, he would not have ſpared him no more than I have done; the Forgery and Deceit that he hath practiſed againſt me, would have obliged him to vin-dicate

dicate me, his ſo near Relation, although he was very tender of *F. Bugg*, whilſt he was amongſt us, and had any ſhow of Honeſty; he was very careful to keep his Wits together, knowing him to be a Shatter-headed Man.

But *F. Bugg* ſays, 'That my Brother *Barnardiſtone*, and my Siſter, have been often 'at his Houſe, ſometimes near a Week together, and my Brother *Waldegrave* as their 'Serving-man, *&c.*

He goes on Clamouring and Lying about fourteen lines after this, which I paſs by, and Reply to this aforeſaid matter:

I never knew my Brother *Barnardiſtone*, and my Siſter, ſtay above two Nights at any Friends Houſe in their Travels, nor at my Houſe at any time, although I was their near Relation, therefore I do not believe him: My Brother was a travelling Preacher, and obſerved the Rules that other of our Preachers do, not to ſtay above one Night, or two at moſt, at any Friends Houſe; and for my Brother *Waldegrave*, he does affirm, That he never was at *F. Bugg*'s Houſe with my Brother and Siſter, but only when my Brother *Barnardiſtone* travelled alone, he ſometimes went with him as a Companion, and might lodge a Night or two at *F. Bugg*'s Houſe: Although my Brother *Waldegrave* was defrauded by his God-fathers and God-mother,

ther, ſo called, of a great Eſtate, as ſome others may remember beſides my ſelf, yet he always had an Eſtate to maintain him and his Family, without going to Service, or uſing any Trade or Calling to get a livelihood.

After much Clamouring and Lying, he goes on againſt *G. Whitehead*, and others, and ſays,

'What I now offer to your conſideration, is from certain Letters, and a printed 'Paper, of your Friend *Ann Docwra*'s, that 'ſhe writ to Mr. *Criſp*, &c. Firſt out of a 'Broadſide, intituled, *The New Projecting Formaliſt Characterized*, &c.

This Paper was not writ againſt *G. Whitehead*, nor any of thoſe *F. Bugg* ſuggeſts it was writ againſt, as may be ſeen in the ſecond Paragraph of it; but it was writ againſt ſome *Presbyterians* and *Anabaptiſts*, pretended *Quakers*, which were Contentious at that time, and ſought Preheminence over us, and would have broken our Rules and Method concerning Marriages, that were friendly recommended to us from a General Yearly Meeting at *London*; alſo againſt a Certificate that was ſaid to be forged, concerning a Marriage, which Certificate came out of the furtheſt part of the Iſle of *Ely*, into *Cumbridge* to us, and not from *G. Whitehead*, as *F. Bugg* ſuggeſts; neither did that Certificate con-

concern *F. Bugg*, nor was his name in it: Altho' he pretends that I writ in his behalf, againſt *G. Whitehead* and others, which was not in my thoughts when I writ that Paper, nor ſo intended.

This aforeſaid Paper *F. Bugg* ſuggeſts, in his Book, intituled, *The Chriſtian Miniſtry of the* Church of England *Vindicated*, &c. and he ſays, This Paper was printed about the Year 1683. See his Book p. 3. But this, and all that he hath writ againſt me, are feigned Stories; for this Paper was writ ſeveral Years after 1683. I had no accaſion offered me to write againſt ſeveral things mentioned in that Paper, until the Year 1685. which was occaſioned by reaſon of a Book that came out in Print, written againſt me, printed 1685. which I anſwered in that Paper, and ſome other things that were occaſioned about that time; the Title of that Book was, *The good Order of Truth Juſtified.* This Man that writ the Book was wholly a Stranger to me, and a Country-man; he did not ſo much as ſend to me, before he printed it, to Admoniſh me, if he thought I was in an Error, which was not according to *The good Order of Truth*; but I afterwards ſuſpected by what he writ, it might be occaſioned by *F. Bugg*, and his Cabal's former Forgery, mentioned in my Book, p. 11, 12. which he might think to be mine, becauſe they

they had ſet my name to it; although I had diſowned it in Print, near two Years before this Book was printed; yet that printed Advertiſement might not come to his hand, for he mentions nothing of it in his Book; if he had ſeen that, I ſuppoſe it would have ſtopped his Printing againſt me. The Paper that I writ againſt that Book had no Date to it; this I omitted, to ſee what manner of Forgery *F. Bugg* and his Cabal would make out of it, which I ſhall ſhew before I end.

I have the aforeſaid Book by me, and all the Papers I printed, to ſhew the former Forgery of *F. Bugg*, and his Cabal, and this latter alſo.

F. Bugg ſpeaks of Letters: He ſays, *I write to* Thomas Criſp; but before I will enter upon that Subject, I will ſay ſomething of three Letters I received lately, one with *Francis Bugg*'s name to it, and two with *Thomas Criſp*'s name to them. *F. Bugg*'s Letter dated *London*, *Auguſt* 26. 1699. he begins thus,

Couſin Docwra, *I have acquainted Mr.* Criſp *with your charging him and me*, viz. *with Forging your Letters*, &c.

Reply, I never charged *T. Criſp* with Forging any of them, in my Book or otherwiſe, neither ſhall I, until I ſee it ptinted with his name to it; I only charged *F. Bugg* of Forging my Letters that he printed, pretending I writ them to him. I have anſwered them in my Book, and proved his Forgery;

gery, p. 19, 20. and 31, 32. The reſt of his Letter is Clamour and Threats, if I will not Retract my Book, which I do not intend.

The firſt Letter with *Tho. Criſp*'s name to it, dated *The 26th of the 7th Month* 1699. this is a long Letter, the other writ ſince is a ſhort one; there is little in it but deſiring an anſwer of the former long Letter: I ſuppoſe they were forged by *F. Bugg*, there is ſo much of *F. Bugg*'s Projects againſt me in it, although it is writ in a different Hand from his; yet I am not free to anſwer *F. Bugg*, or any of his Cabal, but in Print, leaſt they ſhould put falſe Conſtructions of them, or add ſome Forgery to them; I muſt not expect any thing elſe from them.

I ſaw two Letters, writ in a hand much like mine, with my name to them, which had things in them which I never writ, ſaid, or thought; theſe were brought from *F. Bugg*, to me, by a *Clergy-man* that ſeemed to be *F. Bugg*'s Friend; I utterly diſowned them before him; theſe Letters *F. Bugg* hath printed, and I have anſwered to them already.

Now I come to the four Letters *F. Bugg* hath printed in his late Book againſt me, and ſet my name to them; they are all forged; the aforeſaid long Letter, as from *Tho. Criſp*, hath this paſſage in it, *That the four Letters are not forged, becauſe they have divers things in them that is in my Paper, intituled,*

The

The New Projecting Formaliſt Charac-
zed, *&c.* This is plain that the four Let-
are forged, for ſome of them are dated 16-
and the laſt of them *Auguſt* 6. 1684. B-
my Paper was not printed until 1685. as
ſaid before; and what I writ was n-
thought on before the Year 1685. th-
proves plainly that they were forged; F.
Bugg hath taken many things out of th-
Paper, and made exceeding falſe Applica-
ons and Paraphraſes upon it, applying them
to *G. Whitehead*, *S. Cater*, and others, whi-
I never meant, nor thought ſo, as *F. Bu-*
hath ſuggeſted, both in the four forged Le-
ters, and otherwiſe.

I complained to a *Clergy-man* that th-
Letters which he had ſeen with my name to
them, *F. Bugg* had forged; he anſwered,
That the Biſhop of Rocheſter *was ſo ſerved,*
there was a Letter counterfeited with the Biſhop's
hand to it ſo exactly, that the Biſhop did think it
the firſt ſight he had writ it himſelf, until he had
heard it, and then he knew he never wrote
thoſe things in that Letter. Since I diſcovered
F. Bugg's Forgery, I have heard this Story
of the Biſhops from divers, and one of them
a Magiſtrate, an eminent Man. He and I had
ſome Diſcourſe about it; alſo Alderman *Fo-*
min, late Mayor of *Cambridge*, told me, That
had divers falſe Paſſes and Certificates c-
to his hand, and ſome Juſtices names to th-

counterfeited very exactly; these shows that such things may be done, and *F. Bugg* cannot clear himself in this case.

F. Bugg in this Book he writ against me, says, in p. 45. 'That Mr. *Crisp* and he hath 'more Letters of mine still by them, that 'will fill another half Sheet. Most, if not all the Letters I writ to *T. Crisp*, did only concern a Paper that *F. Bugg*, and his Cabal, had forged some things in it, in the Year 1683. with my name to it in Print: I am sure I never writ to him any thing else, but concerning that Paper, of any consequence; and for *F. Bugg*, he can shew nothing under my hand, except he Forges it, that I am ashamed or afraid of; but I perceive by his Writing, that he hath prepared a large *Magazine of Forgery* against me, if his *Clergy* will pay for printing it.

And in p. 4 *F. Bugg* says, 'Mr. *Crisp* and 'Mr. *Keith* are the Correctors of the Press, 'when he writes against us. It may be so; I perceive by *George Keith*'s Writings in Print, he is in that Cabal with *Tho. Crisp*, and if *F. Bugg* says true, with him also; but I will now leave *F. Bugg*, and enter upon something of *G. Keith*'s proceedings: He is a Man of Contention and Strife, as appears by his Books in Print; he is so lifted up with his Scholarship, that he boasts himself to be Wiser than others, and hath sought preheminence

minence over the People called *Quakers*, as may appear in his printed Books, and other Practices; this hath been ſome cauſe of his Strife, Debate and Contention, in which he hath ſhown more Folly than Wiſdom; it is a common ſaying, That a learned Fool is the moſt Troubleſom and Contentious of all Men; altho' his Craft is the principal Inſtrument of the proceedings in his undertakings; yet he hath made but ſmall progreſs in his Deſigns, as may appear, for I do not yet hear that he is taken into real Community with any known Perſwaſion, either *Presbyterian*, *Independent*, *Baptiſts*, or *Church of England*, but hath endeavoured to gather a looſe unſtable People to himſelf, by his Deluſions, to make them believe that the *Light* or Grace of God, is not *ſufficient*, if obeyed, to bring Man to Salvation: His undervaluing the Heavenly and Divine Light, hath brought him into Darkneſs, and his Followers alſo into great Deluſions.

This *G. Keith* in the time of the Perſecution fled into *America*, and left the Flock to the Wolf; and now Liberty is granted in the Exerciſe of our Religion, he and his Followers have diſturbed our Meetings in divers places, as appears by his own printed Relation of his Journey to *Briſtol*, and other places; he ſhow'd himſelf in our Meeting at *Cambridge*, without our conſents, and took up the Meeting

for

for a long time, and some part of the time in Sophistry and Clamour against some of our Ministers; at last he met with opposition, which caused him to give over; but he was so tedious, that some of the Schollars that were present said, *If this Fellow had not been opposed, he would have babbled until Mid-night.*

He also lays claim to our Meeting-Houses, and says, *They are as common for him as for others to Preach in!* This is not true; our *Meeting-Houses* are common for all Hearers, but they are not common to all Preachers, they are not common for *Jesuits*, nor to G. *Keith* an Apostate-*Quaker*, nor any others that are not in Unity and Community with us; such have no lawful pretence to Preach amongst us, and the Magistrate may (to keep the Peace) take notice of such, upon complaint, for they do but disturb our Meetings, contrary to the Liberty granted in the Exercise of Religion.

I have been in Community with the People called *Quakers* above 36 Years, and have observ'd there were many restless Spirits under divers Perswasions, these sometimes joyned against us; and some Apostate-*Quakers* also, and others that were under a large Profession of Religion, yet their Principles were not powerful to bear them up in the time of Persecution, but they skulk'd in holes and corners to perform their Worship to God, and called it *Humane Prudence*; these People were more

Prudent than Pudent, for they were not at eaſe there, but were envious againſt us, and were often ſcribbling againſt us, and raiſing Controverſies, and Diſputes, in matters of Religion. I write not theſe things to upbraid the proceedings of theſe worldly fearful *Profeſſors* in general, for there was ſome in Community with them, that were an honeſt plain-hearted People, that loved Peace, and did not approve of their Contention, altho' they lay ſtill skulking, until the Storm of Perſecution was over, and when the Sun ſhined, then every Viper crept out of his hole, then came forth *George Keith* and his Followers, diſturbing our Meetings, with Clamouring againſt us in them, and ſtirring up Diſputes and Controverſie, in our Meetings for Worſhip, which was a thing that was never known amongſt us, and where ever he appears, this hath been his common practice, pretending to diſcover Errors; but this is but make-bate Opinion, falſly called Religion, that lives by Jangling and Contention, and knows not the pleaſant *Paths of Peace*, that the Children of *Light* walks in; but God will blaſt the Expectations of all ſuch turbulent Spirits, and bring them to Confuſion, and exalt his Light and Grace in the Hearts of his *Peaceable People*, which is ſufficient to bring Salvation to all Mankind, that yield obedience to it, to bring them to heavenly Peace and Proſperity, both in this Life, and the Life which is to come: Haſten this thy work, O God.

Ann Downe.

The 22d of the Month called *November*, 1699.

A Treatiſe *concerning* Enthuſiaſm, *or* Inſpiration, *of the Holy Spirit of God.*

By A. D.

There is a Spirit in Man, and the Inſpiration of the Almighty gives them underſtanding, Job 32.8.

THE certainty of all true happineſs conſiſts in the true knowledge of God, and his dear Son Jeſus Chriſt: *This is Life Eternal, that they might know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent*, John 17.3. who ſhines in the Hearts of Men, *enlightning every Man*, &c. John 1.9. The true and right underſtanding of all Mankind, is to come to the Light that ſhines in the dark Heart of fallen Man, and to obſerve the motions of it; for the Light of Chriſt ſhines in all Mens Hearts, in ſome meaſure, to Reprove for Sin, and Exhort them to that which is Good; it is given, and ſown or inſpired, into all Mankind, and convincingly appearing at certain times

and ſeaſons: This is an infallible Teacher, that never deceived any Man, and is ſufficient to bring all Mankind out of Darkneſs, and out of their Sins, that yield true obedience to it; it works gradually in Man, it reproves ſome Sins firſt, and if they forſake them, it ſhews them in order all their Sins; and as they are obedient, it ſtill goes on more powerfully in its work, until it hath put an end to Sin, and brought Man to know the work of his Redemption, ſo from all Iniquity: Chriſt Jeſus who is that true Light, that ſhowes to Man his Tranſgreſſion, puts an end to it, and brings in the room of it, everlaſting Righteouſneſs, which is a bleſſed State and Condition.

But it is uſual with fallen Man to plead, that there is no Man without Temptations; this may be true, but it is no Sin to be tempted, if they yield not to thoſe Temptations: Our Saviour, Jeſus Chriſt, himſelf, was tempted in the days of his Fleſh, upon Earth, but ſinned not: 'Tis Man's yielding to Temptations is the cauſe of Sin, and it is their Iniquity that ſeparates from the true knowledge of God, and from Jeſus Chriſt, whom he hath ſent to redeem Mankind out of Sin, and not in Sin. The Light, Grace, and Inſpiration, of the Almighty, is that only which can teach Man his Duty to God, and is one divine Principle in Man,

altho'

altho' it is declared under ſeveral Denominations, and hath divers Operations, according to 1 *Cor.* 12. 4. read the Chapter at large, and you will find this to be true. But ſome do ſay, That theſe Gifts are ceaſed now, that are ſpoken of in that Chapter, and the work of the Miniſtry is from Books of Learned Men, and not from *Enthuſiaſts*, as they call thoſe that Preach extempory from the Inſpiration of the Holy Spirit of God, as all ought to do.

Now I come to ſhew the Legerdemain that hath been uſed in this Nation, by ſome of the Learned, concerning this ſtrange word *Enthuſiaſm*, which they have frighted the Ignorant People with, making them believe that there is dangerous matter contained in it, and of bad conſequence in matters of Religion; this ſtrange word *Enthuſiaſm*, is from a Greek word, and ſignifies in *Engliſh*, *Inſpiration*; I ſuppoſe none that underſtand Greek will deny this; we read not of any *Inſpiration* in the Holy Scriptures but what is Divine, both in the Old and New Teſtament, and the Scriptures are a good Witneſs againſt any Oppoſers, ſee *Job* 32. 8. and 2 *Tim.* 3. 16. And tho' there be an evil Spirit Ruling in the Rebellious, yet *Inſpiration* is commonly taken for the Good: But ſome do ſay, That there is Fantaſtical *Enthuſiaſm* or *Inſpiration*: That which is Fantaſtical, is not Real, and they

find no such *Inſpiration* mentioned in the Holy Scriptures: I wiſh that Men would not make themſelves wiſe above what is written.

Their Engliſh Dictionaries ſays, That the word *Enthuſiaſm*, or *Enthyſiaſm*, ſignifies an *Inſpiration*, or a *Raviſhment*, of the *Spirit*, *Divine Motion*, *Poetical Fury*; this laſt Expoſition is *Babel* indeed: What Confuſion can be more manifeſt than this, to confound *Divine Motions* with *Poetical Fury*? This ſhews what Darkneſs raigns in the World, to Print ſuch manifeſt Contradictions; as if *Divine Motions* and *Poetical Fury* were one and the ſame thing; but ſome will have it ſo, and that the word *Enthuſiaſm* hath a two-fold Signification, and that there is a *Fantaſtical Enthuſiaſm* or *Inſpiration*; we read of no ſuch thing in the Scriptures of Truth: We read of ſome poſſeſſed with evil Spirits, but that did not proceed from Divine Inſpiration, but Satan's Temptations: The Apoſtle ſays, *That every one is tempted when they are drawn away by their own Luſts, and enticed*, James 1.13,14,15. We read alſo of falſe Prophets, and Deceivers, in the Scriptures of Truth; but our Saviour gives a true Character of them, he did not call them Enthuſiaſts, but ſaid, *Ye ſhall know them by their Fruits; Do Men gather Grapes of Thorns, or Figs of Thiſtles?* Mat. 7. 15, 16. Luke 6.44. Theſe were a Perſecuting People, and much complained of, in the Holy Scriptures, in divers places,

places, both Magiſtrates and Prieſts, which are ſometimes called *Watch-men*, as in *Mic.* 7. 4. he ſaith, *That the beſt of them is as a Bryar, and the moſt upright as a Thorny Hedge.* The *Church* of *England*, in their 39 Articles, called, *The Faith and Doctrine of the Church of* England, they declare, *That the Scriptures are a ſufficient Rule both of Faith and Manners*; ſee the 6th Article: And further, in the 20th Article they ſay, *That they muſt not expound one place of Scripture, to make it repugnant to another*, &c. If they keep to their Articles, they will find no *Enthuſiaſm* or *Inſpiration* in the Scriptures, but what is really Divine.

Now I come to give an account of what ſome of the Learned have ſaid concerning Enthuſiaſm or Inſpiration, wherein they are divided amongſt themſelves concerning it: ſome ſay, That it is a Diſeaſe in the Soul of Man, and that the Soul hath Diſeaſes as well as the Body. That the Souls of wicked Men have no Health in them, is certain; but that proceeds not from Enthuſiaſm or Inſpiration, but from Sin; and nothing but the Inſpiration of the Almighty, will Cleanſe and Heal them: Some others of the Learned ſay, That Enthuſiaſm or Inſpiration is a natural thing, and neither good nor harm in it ſelf; and that ſome of the Poets of Old, were ſuch Rhetorical Enthuſiaſts, that they believed they were Divinely Inſpired; it is likely they were

were ſo, the Apoſtle *Paul* quotes ſome of the Poets to convince the *Athenians* that worſhipped an unknown God, and were much given to Idolatry, *Acts* 17. 27. where he adviſes them *To ſeek the Lord, if haply they might feel after him, tho' he be not far from every one of us: For in him we live, and move, and have our being; as certain of your own Poets have ſaid, For we are alſo his Off-ſpring*, &c. This ſhews that theſe Poets had ſome knowledge reveal'd to them from God: We do not read that they had their knowledge from the Scriptures then, to make a Trade on, as ſome do now-a-days.

Revelation or Inſpiration proceed from one Fountain, and is really Divine, altho' ſome of the Learned have uſed their endeavours to debaſe Inſpiration; but let us ſee what the *Church of England* ſays, in this caſe, in their *Common-Prayers*; firſt in the Collect for the *Communion*, they Pray *That God would cleanſe their Hearts by the Inſpiration of his Holy Spirit*, &c. I really believe that the Hearts of all Mankind cannot be cleanſed by any other means, but by the Inſpiration of the Holy Spirit of God: And further, in the Collect for the firſt Sunday after *Eaſter*, they Pray *for the Inſpiration of the Holy Spirit, that they may think thoſe things that be good, and by God's mercyful Guidance may perform the ſame*, &c. This I am ſure cannot be done but by the Inſpiration of the Almighty: And in divers of

the

he other Collects they Pray for the *Light and race of God* alſo: Certainly theſe Men that rit the *Liturgy* of the *Church of England*, did lieve that the Light, Grace and Inſpiration f the Almighty, was Sufficient to Illuminate, nſpire and Teach, all Mankind, or they would ot have inſerted it ſo plainly as they have one: It were a work very unprofitable, to ay for that which is not *attainable*: And rther, in the aforeſaid Articles of the *Church f England*, ye ſhall find in the 13th Article, hat they ſay, *That Works done before the Grace f Chriſt, and the Inſpiration of his Holy Spirit, re not pleaſing to God, for as much as they ſpring ot of Faith in Jeſus Chriſt, neither do they make Men meet to receive Grace*, &c. This is a Truth hat will ſtand for ever with all true *Chriſtians*.

Let Men conſider with themſelves, how hey ſhould come to the true knowledge of God, and turn their Mind inward, with a erious deſire after Eternal Happineſs, and empty themſelves of their imaginary Wiſdom, and wait upon God in Silence, to obtain Wiſdom of him, from whom every good and perfect Gift comes, which is not to be obtained, but by God's Gracious Help and Aſſiſtance, which will not be wanting on his part, to bring them into Covenant with him, under the moſt Glorious Diſpenſation of the Everlaſting Goſpel, which is initiated under the New Covenant, to be taught of God,

God, as the Scriptures of Truth do ple
fully witneſs, both in the Old and New
ſtament: The Prophet *Iſaiah* begins with t
words, *Ceaſe ye from Man, whoſe Breath*
his Noſtrils; Wherein is he to be accounted of?
Iſa. 2. 22. And further, the ſame Pro
ſays, in chap. 45. 13. *All thy Children ſha*
taught of the Lord, and great ſhall be the P
of thy Children. Alſo the Prophet *Jere*
expreſſes himſelf fully concerning the
Covenant, Jer. 31. 32, 33, 34. for ſhortneſs I
repeat but part of it, *This is the Covenant*
I will make with the Houſe of Iſrael, *after*
days, ſaith the Lord, I will put my Law in
inward parts, and write it in their Hearts,
will be their God, and they ſhall be my People,
The ſame New Covenant is teſtified of,
large, in *Heb.* 8. 8. ſo to the end of that Ch
Our Bleſſed Lord and Saviour, Jeſus Ch
confirmed it himſelf, *John* 6. 45. ſaying,
it is written in the Prophets, They ſhall all be ta
of God; every Man that hath heard, and h
learned of the Father, cometh to me, &c. As m
ny as are taught of God, can ſet their Seal
this Truth as it is in Jeſus.

But ſome have ſaid, That *if the* Quakers
under the New Covenant, Taught of God, Wh
need have they of Men to Preach amongſt them?

They who are in that Covenant need no
be taught of Men, ſaying, *Know the Lord*
whoſe Miniſters teach as they are taught o
him

m; whose Spirit must not be limited from own Ministry, either in the Church, or the World; as there are divers States, so ere are divers Ministrations suitable: All earers are not come into that Covenant, either are all *Israel*, which are of *Israel*; and me are in Bondage to Sin still, seeking after eliverance; and such have need to be in-ructed, in order to turn them to the Light, nd to gather them to God, and not to Men nto outward Forms and Observations of Carnal Ordinances, as many do at this day, eeing all such Ordinances are put an End to nder the New and Everlasting Covenant of Life and Peace with God.

Let none despise the Teachings of God, un-er such vain Pretences as some have done, o debase it, or hide the weighty things of he Gospel from People, for Worldly Inte-rest and Profit, keeping People always in Teaching, that they may be always Paying them; and bring them not to be Taught of God: I have no enmity in my Heart against any, but desire the good of all Mankind, and that they may know the things belong-ing to their Peace, before the day of God's Visitation be over with them.

If we look into the History of former Ages, we shall find, that the chief Obstru-cters of the Blessed Truth have been some of the Learned, and are so still.

F. Malebranch, that famous *French-man*, his Book, intituled, *A Search after T* ſays, *That Learned Men are moſt ſubject* ror; and ſhews divers Reaſons for it, p Alſo in the *Preface* of his Book, and ſe other places, wherein are many exce things worth the regarding. In p. 121 treats of the *Divine Light*, and ſays, *It God himſelf that inlightned the Wiſe Men in Science, which ungrateful Man calls Natu altho' it is derived to them from Heaven*; brings divers places of Scripture to prove the *Light* that all Men is *enlightened withal Divine*; and in many other places of Book he writes to the ſame purpoſe: T Man is ſaid to be in Community with Church of *Rome*, but how his Book will r liſh with them, I know not; becauſe writes much againſt the Errors of the Lea ed, and Superſtition alſo: Altho' I do n approve of all that he hath written, yet h Teſtimony of the *Divine Light*, which confeſſeth is the *Light of the Mind*, and not the *Body*: Alſo his Teſtimony of God's Teaching *in Man* is worth the regarding, and ought not to be ſlighted: The Man that Tranſlated this Book into Engliſh, I ſuppoſe was a Proteſtant; he was one of the Fellows of *Magdalen* Colledge in *Oxford*, as appears by the Title of that Book. I have heard it much commended by ſome ſober *Clergy-men* of the *Church of England*.

This

This Divine Light, Grace and Inſpiration, of the Almighty, hath been the Rule and Guide of the People of God, called *Quakers*; they are come under the New Covenant, to be taught of God, by that inward Principle of the Divine Life, whereby all good People governs their Actions; and ſuch are come to the Everlaſting Goſpel, ſo as they uſe no empty profeſſing words without Life, in their Praying and Preaching, as ſome high Profeſſors have done, which are but as a decoy to catch the World, making a Money-Trade of Religion; ſuch ſuperficial words have no Subſtance in them, altho' they be the moſt glorious Expreſſions that Man can invent, yet they are but Pictures for the Ears, as Images are for the Eyes, and there may be as much Idolatry in the one as the other; altho' they make their Phylacteries never ſo large, yet it is but *Will-Worſhip* at beſt, if it proceeds not from the Inſpiration of the Almighty.

The Love of God conſtrains all true Chriſtians to ſeek the good of others; and I have no other ends in writing this Treatiſe, but to put People in mind of their Eternal Welfare, that they may ſeek after it; and not to ſpend their precious time in the Vanities and Deceits of this preſent evil World, but to come to ſeek after God, in his Light, with an humble and contrite Heart, that they may be prepared to receive an Eternal Reward,

and

and to come to have a true Understanding of the holy Scriptures, for they are a Sealed Book; so that the Learned, and Unlearned, cannot understand them truly, to make right use of them, without the Inspiration of the Spirit of God; this is witnessed by the People called *Quakers*, in the Principles of their Religion, called *Truths Principles*, printed divers times within these 38 Years, the last Impression printed 1699. and Sold by *T. Sowle* in *White-hart-court* in *Gracious-Street*: These *Principles* treats of the Substance of true Religion in general: *Let none deceive themselves; God will not be mocked: For whatsoever a Man soweth, that shall he reap also. For he that soweth to his Flesh, shall of the Flesh reap Corruption: But he that soweth to the Spirit, shall of the Spirit reap Everlasting Life*, Gal. 6. 7, 8. This is a real Truth; *for as the Tree falleth, so it lyeth*; and as Death leaves them, so Judgment will find them; therefore it concerns all Men to make their *Calling and Election sure*; and spend their time in exercising their Consciences void of *Offence* towards God, and towards Man, that they may lay down their Heads in Peace with God, and injoy heavenly Peace and Prosperity both in this Life, and the Life to come; which is the Desire of my Heart for all Mankind, that they may be delivered from the Bondage of Corruption, and received into the *glorious Liberty* of the *Sons of God*.

The 30th of the Month, called *October* 1692. Ann Docwra

THE
Spirit of Quakerism,
And the Danger of their
Divine Revelation
LAID OPEN:

In a faithful Narrative of their malicious Profecution of *Henry Winder*, and his Wife, as Murtherers, at the publick Aſſize at *Carliſle*.

By *Henry Winder*.

WITH

Suitable Reflections on the ſaid *Narrative*: Containing ſeveral other Inſtances of their pretended Revelations, *&c.*

Mat. 7. 15. *Beware of falſe Prophets which come unto you in ſheeps cloathing, but inwardly they are ravening Wolves.* v. 16. *Ye ſhall know them by their fruits.*
1 Joh. 4. 1. *Beloved, believe not every Spirit, but try the Spirits whether they are of God.*

Tantæne animis cœleſtibus Iræ!

LONDON, Printed for *John Harris* at the *Harrow* in *Little Britain*, 1696. Price 6*d.*

MVSEVM
BRITAN
NICVM

The AUTHOR's PREFACE

BEing desired by Persons of Worth and Eminence to give a publick account of the doleful and unparallel'd Conflict I had with the Quakers, which was so publickly acted, and yet so variously reported, that 'twas impossible for those living at a distance to know the Truth; at last I assent unto their importunity, and herein give a true Relation of the most material Passages: It's true, the wrong they have done me was a sufficient incentive to have bent all my strength to have made their Villany as notorious as possible; Nevertheless they see, and the World sees how slow I have been to do it; my Reasons are such as these.

1. *My Wife was against it, two of the Accusers being her own Sisters, whom she was loth to expose to perpetual infamy, or to have them stand marked to Posterity for Blasphemers, though she knew full well, that they vehemently thirsted for her Blood, could they have got it in any such way as would advance the Credit of their Revelations; for all the dismal encounters she had with them by word and writing, when it was once over, she would often say, She could freely forgive them, and wish their Abuses might be blotted out of her Memory, except so much as might stir her up to thankfulness for her deliverance; but I considered that in this was fulfilled that saying of our Lord in* Mat. 10. 35, 36. I am come to set a Man at variance against his Father, and the Daughter against her Mother, &c. and a Man's Foes shall be they of his own House

2. *I was hindred by Thoughts of my own unworthiness to be the Subject of such a story. It's true, at first I looked on it as an afflicting Providence, but afterward thought it a Dignity far surpassing my deserts, that God should choose me his Instrument to fight this Battle, and to bring down the Pride of the Towring lofty Spirit; and when I considered what Persons our Saviour chose for his great Apostles, I soon infer'd that Omnipotence could conquer by unlikely Instruments.*

3. *I thought that Party so under the Power of Prejudice, that the clearest Convictions offered to them would be but like water spilt upon the ground, as yet; so I thought, if it pleased God that I should live till that Prejudice were a litle removed, which I knew could not be without long Experience, I would then give some Relation of the Matter, to manifest to the World that what I should do, proceeded from a calmness of Mind, not from fury, or desire of revenge; I had large and sad Experience how hard it was to disentangle, and reclaim those that have entertained any thing under the Notion of a Divine Revelation; one might as well attempt to remove a Mountain as beat them out of their Conceit, though so utterly false as ever the Father of Lyes can invent. Time I hoped would make them more flexible, and then this narration would be a word in due season, therefore I now hasten to perform my Promise.*

To these the Publisher adds: *When I received these Papers in* London, *I find the Quakers in open Discord, each Party calling the other* Apostates, *but not agreed upon a Judge of their Controversy; Would they both consider this Story, it must lead them to the right and true end of this Strife.* G. K. *is called Apostate, but from what? Not from Scripture-Doctrine to which he now returns; but from Quakers fictions; so might a Jewish or a Gentile Convert to Christianity be called Apostate, but that sort of Apostasy is every Mans duty.* 2 Cor 6. 16. *He recriminates that* W. P. &c. *are Apostates, but how will he prove it, unless Scripture be owned as Judge? Here he*

he may see the grand deluſion, their pretended immediate Revelation *plainly appearing to be Impoſture; ſo that till we have a certain appeal, it's loſt Labour to argue other Points; and to appeal to* G. F. *or to a yearly meeting, he knows is downright Popery. Finding things in this Poſture, and others at work upon this refractory People, I think it a Service ſeaſonable, and due to this Generation, to ſend them this co-operating Alarm; and hopeful too, becauſe in ſome of them a more docile, flexible temper appears, and* G. K. *is ſo far from their arrogant Conceit of Infallibility, or ſpeaking and writing all by immediate Inſpiration, that he promiſes to correct his own Books.*

I well know, this touches their Diana, *and that the mildeſt of this Sect never took kindly the leaſt contradiction at any hand; for they would not ſuſpect themſelves in the leaſt Error: And why then ſhould they bear Oppoſition, or forbear perſecution, who cannot err? If they be infallibly right, we are all infallibly wrong: But I value not their Rage. And ſince I find their Leaders ſo much delight in Father* Malebranch, *and the Sceptical writings of our day; I will not deſpair but they may queſtion whether they have in all things followed a true Light; Never did People ſo ſoon, and ſo egregiouſly depart from their Primitive Form, and affected Simplicity, which (as I ſee one tells them in Print) argues that they were either much out of the way at firſt, or are ſo now; They cannot act things ſo contrary upon an unchanged Principle; but if changed, then not infallible; the Holy Spirit changes not one tittle of his Oracles. They know what hindred the Council of* Trent *to reform any the groſſeſt abuſes,* viz. *Leſt they ſhould confeſs their Church had erred, or needed Reformation: Either then let the Quakers avow their Reformation, or ſhake hands with their dear Mother of* Rome *and Brethren of* Trent, *but reform they cannot, muſt not, till beaten out of this curſed pretence to Divine Inſpiration, the ſtrongeſt hold of the Devil. That they may be ſo reſcued is my aim and Prayer; to that end I expoſe herein only what ought to be expoſed, a bloody, unnatural Villany, perpetrated in the Name of the Lord,*

whereby

whereby they utterly forfeit their affected Name of **Friends**. *Still I find them busy to draw unwary Souls into their Net; such there is need to confirm by a loud caution, and they'l accept this Service, though it may be the sinless Friends will not yet blush, who knew all this Story* 23 *years ago, and should have disclaimed the Actors, but did not. Let them hear or forbear, I do hereby acquaint them and others, that when they please, I am ready to favour them farther, by sending abroad,* 1. *One of their own very Original Rolls of Testimonies against a certain City in this Kingdom, wherein they seemed to have aped the Prophets* **Jeremiah, Ezekiel,** *and* **Zechariah,** *which I lately measuring found to be above* 13 *Ells long, and all full.*

2. *And with this a farther Essay by a Learned, peaceabl, compassionate Friend of theirs, wherein he proves at large from their Prints and Practises, that they pretend to no less than such Inspiration as the Lord's Prophets and Apostles had of old; yet they have no such Inspiration. This he argues:* 1. *From their many Impertinences and Nonsence in their Books, which cannot without Blasphemy be attributed to the holy Spirit.* 2. *From the many flat contradictions of one such inspired Pretender unto another, especially their Women.* 3. *Their scurrilous rayling at their best opposers.* 4. *Their apparent contradictions to plain Scripture.* 5. *Miserable perversions, and grossest Misinterpretations of Scripture.* 6. *Their Novel Opinions not heard before in the Church of Christ.* 7. *The allowed novelty of their Sect, having no pretence to Succession.* 8. *Their many Doctrines calculated to serve Popery, Instanced in Nine heads of Doctrine, wherein they agree with Papists against Scripture.* 9. *Notorious Possessions and Witchcrafts.* 10. *Many gross Blasphemies uttered by these so inspired.* 11. *Wallowing in gross unnatural Sins.* 12. *Wild attempts of long fasting and miracles.* 13. *Contradiction to all other good Christians, whom they allow to be enlightened by their same Spirit.*

I choose

I choose to try their Patience with this, which alone, durst they open their Eyes, might convince them, the She-Friends *acted from no Divine Inspiration, but a deviliſh Tranſport; And can wiſe folks ſtill truſt a notorious cheat? Will they ſtill ſcorn the ſure word of Propheſy, ſo admirably fitted to lead them into the way of truth and Life? Are they all ſo proud and blind? When they mean honeſtly, they will come into clearer light: Mean while, there is one thing that all men muſt think unfair in them, that whereas they ſpeak, and act very differently from their firſt Leaders, they will neither condemn any Actions or Books of thoſe Leaders,* no, not James Naylor's, *nor yet own, or juſtifie them. No ingenuous Man refuſes to confeſs a Fault when he diſcerns it; would they value Scripture,* Prov. 28. 13, 14. Jam. 5. 16. 1 Joh. 1. 9, 10. *there it's injoined, and exemplified often, and appoſitely to this caſe in thoſe Converts,* Act. 19. 18, 19, 20. David, *and* Peter, Kings, Prophets *and* Apoſtles *did often freely confeſs Errors, and retract them; Nay, and* G. K. Pag. 31. *of his Narrative hath theſe Words (well ſuited to his preſent Practiſe)* he that teſtifies not againſt a thing when there is juſt Occaſion for it, juſtifies it. *What then wils our Quakers, that they'l confeſs no Sin to God or Man? Firſt, or laſt, they ſhall. But what hinders them now? What but this proud pretence, to act all by Divine Inſpiration? They are all for bearing their Teſtimonies againſt others, and why not impartially againſt wickedneſs among themſelves? Diſown it if you think it ſo, and diſown its Principle: But if not, the World muſt ſay, and juſtly too, that ſtill you like ſuch Principles and Practiſes, only you dare not ſay ſo.*

Such as need to be farther acquainted with the very Heart of Quakeriſm, and the deſigns for which it pleaſed wiſe Providence, to permit that unchriſtian Spirit to go abroad at ſuch a time, I beg to inform themſelves from two very ſmall Books, viz.

1. *A Survey of Quakerism, by the excellent Author of the Fulfilling of the Scriptures, Printed for* T. Parkhurst. 1677.

2. John Norton's *brief Tract concerning the Quakers Doctrine. Printed* London 1666.

ERRATA.

PAge 4 line 25. read *predicted*. p. 7. l. 8. r. *Hudleston*. p. 8. l. 19. for *upon* r. *up*, p. 9. l. 11. r. *then send* ib. l. dele *had*. p. 12. l. 16 and 20 and 22. r. *Penrith* ib. p. 31. for *within* r. *with them*. p. 13. l. 1. r. 200 *l.* p. 14. l. 12. for *the* r. *their*. ib. l. 19. r. *County*. ib. l. *penult*. r. *also against*. p. 15. l. 28. r. *Liberate* without their. p. 16. l. 12 and 17. for *the* r. *their*. ib. p. 15. for *sued* r. *served*. p. 21. l. 8. for *lift* r. *left*. p. 23. l. 13. r. *Counties*. p. 24. l. 21. r. *Slee*. ib. l. 26 r. *Multitude for*. p. 25. l. 2. d. *your*. ib. l. 3. r. *notoriously*. ib. marg. r. 29. p. 26. l. 28. for *where* r. *when*. p. 27. l. 6 for *on* r. *one*. p. 29. l. 17. r. 2 *Pet*. 2. ib. l. 20. d. , p. 31. l. 7. for *there* r. *their*. ib. l. 17. for *Scriptures* r. *Scripts*. p. 32. l. *antepenult*. r. *Event*.

THE

THE NARRATIVE.

THERE were two Women, the Name of the one was *Margaret Bradley*, the Wife of *Thomas Bradley* of *Knipe* in the Parish of *Barton*, and *Mary Langhorn*, the Wife of *Thomas Langhorn* of *Helton* in the Parish of *Askam*, was the other, both in the County of *Westmoreland*. These two turned Quakers almost with the first in the North, and became very famous among them, having attain'd such boldness in their profession, that they went Preaching and exhorting up and down the Country, and became very troublesom both to Magistrates and Ministers, with Messages they pretended they had from the Lord unto them.

In the year 1673, in harvest-time, When I *Henry Winder* was among my Reapers, the said *Margaret Bradley* came unto me, desiring me to step aside that she might speak with me; I did so: Then she told me she had a Message from the Lord God unto me; and bid me observe her, for what she had to say she had it by the Revelation of Jesus Christ. Well, said I, say on; and thus she proceeded. *I have seen by the Revelation of Jesus Christ that thou art a Murderer*; being hereat astonished, I asked, Why? Whom, or What have I Murdered? She answered, *The Lord hath Revealed to me, that thou tookest thy own Child by the Neck from the womb of her who is now thy Wife, and Murdered it, and hid it.* Then, said I, the Lord rebuke thee, thou impudent Wretch, I am as innocent in this matter

as the Child yet unborn. This she regarded not, but went away. Not long after the aforesaid *Mary Langhorn* being my Wive's Sister, came and told my Wife, that the self same thing was Reveal'd to her, and *That all which* Margaret *had said was truth, and she would seal it with her blood*; This she urged in many Words, affirming that they were the *faithful and true Witnesses and Messengers of Jesus Christ.* Therefore said she, confess, confess it, and God will pardon you, for he can pardon great sins, as well as little ones; fear not, confess, and you shall Find mercy.

My Wife took it very ill at first, that her neerest Relations should hunt after her Life without any manner of cause; but being conscious of our perfect Innocence, we made our appeal to the Searcher of Hearts, who in due time hear'd our Prayers, and gave us strength sufficient to go through this bad report with Courage and Chearfulness, still comforting each other with this, that God was above the Devil, and in time they would be made manifest; which (Blessed be God) accordingly came to pass; Mean while with good Confidence we opposed them, to convince them, if possible, by all the Arguments we could use, that their pretended Revelation came from the Devil, that Lyer from the beginning, and the Father of Lies, who never yet invented a greater Lye than this, and that it was Blasphemy to father it upon the God of Truth; Therefore, said we, be perswaded that God sent you not; with much more to this purpose, which we might as well have spoke to the stones, or the Wind; for those Women would hear nothing against themselves, and so went their way: Some weeks after this they return'd both together, and smiling said, *They had now a Message from the Lord, and a very easy one, which we might easily do*; said they, *you must bow to us, and confess us to be true Prophetesses, and then pray for the dead Child that you have Murder'd; so you and*

we

we ſhall be united in one. This you muſt do, for it is God's Covenant, between God, and us, and you, and muſt be here ſealed up, and ſhall never be diſcover'd to the World, if you will ſubmit to theſe eaſy Terms. We anſwered, Ah poor deluded Creatures! Shall we bow to you, and confeſs that to be true, which we know to be falſe, and pray for that which never yet was? Theſe eaſy Terms are too hard for us; we know no Guilt; you are falſe Propheteſſes, the God of truth never ſent you with ſuch lyes to us, be convinced of your error before you go any farther; but I think the Devil has already led you ſo far, that he cannot bring you off without ſhame and confuſion: Thus we parted the ſecond time.

After a while theſe Women ſent us a Letter beginning thus, *The Word of the Lord came unto me ſaying, write unto* Henry Winder, *and ſay, the Lord has given thee yet forty days to make away thy Goods and Lands to thy Children, and to ſettle thy Concerns, for I have hear'd, I have hear'd, the bleating of the Sheep, and the lowing of the Oxen, and that deſtruction, deſtruction will unavoidably come upon thee at the end of 40 days.* Thus they commonly began their Letters, which to inſert wou'd be tedious, and for the moſt part they were jointly concern'd therein; I returned an Anſwer, in order to perſwade them to be quiet at home, and mind their own buſineſs, but to no purpoſe; for at the end of 20 days they ſent another Letter, and came alſo to Remember me that our Glaſs was half full, and the other half was filling faſt, which will run over and ſpread abroad, and then, ſaid they, 'twill be too late to provide for thy Children.

Growing now weary of their repeated fooleries, as I was at firſt ſurpriz'd at their brazen-fac'd Impudence, I only anſwer'd that all their blundring noiſe (which was almoſt continual by word, or writing,) was no terror at all to me; for, ſaid I, I fear ye not

at all, being ſure you are acted by the Devil, and therefore I will not turn one hoof out of the way for you. Thus the 40 days end came, my Wife writing Letter after Letter to them, hoping at leaſt to prevail upon her own Siſter, and ſhe had often cauſe to thank God for unexpected aſſiſtance therein; but ſtill they made nothing of all ſhe could ſay.

All this while (which was about a year) the matter was but little blazed abroad, ſave that the Women had communicated it to ſome of their Friends, raiſing their Expectations that it would mightily Conduce to the Honour of their Religion; and by this time another Siſter of my Wife, *Margaret Walker*, the Wife of *Edward Walker* of *Soudby*, in the pariſh of *Dacre*, was come into them, and full as Zealous in the cauſe, and far more fluent and Eloquent. In this Encounter they bid us arm our ſelves for the battle; for, ſaid they, this is the battle of the *Dragon*; put on ſtrength ye profeſſors, advance with your Nobleſt Reſolution, but know, that the *Lamb* ſhall get the Victory. So it indeed he did, and ever will; but how much more like *Dragons* than *Lambs* they acted in this matter, let every Reader judge.

Deſtruction came not at the 40 days end, as they had predicted, So up they rouze, and theſe 3 Women went to *William Layton* of *Daleman*, Eſquire, Juſtice of peace for the County of *Cumberland*, and told him *They were come with a Meſſage from the Lord God unto him*. Well, ſaid he, What's the Matter? Said they, that muſt ſend for *Henry Winder*, and his Wife, and queſtion them about a Murder which he hath committed; and, *We ſhall direct thee how, as we have received it by Revelation from the Lord.* According to their deſire and humor the Juſtice ſent his man to me, that I muſt needs go with my Wife to ſpeak with him, which I willingly did; and there we found theſe Women, and

charge

charged us with Murther forthwith; we cried *Not Guilty*; The Juſtice then Queſtioned them what Proof they had, they anſwered, they had it by *Revelation*: But, ſaid he, you are now entring upon Law, and muſt proceed according to Law, and your Revelation will be no Proof: Will you therefore Depoſe it upon Oath? No, ſaid they, we cannot be free to take an Oath; then ſaid he, can you prove it by any others? No, ſaid they; then, ſaid he, What Circumſtances can you offer that may Evidence the truth of your Charge againſt this man? *Q.* We only had it by Revelation of Jeſus Chriſt. *L.* How long ſince was this Revealed to you? *Q.* Nine Years after it was done, ſaid they. *L.* Was it a Son, or a Daughter? ſaid the Juſtice; they anſwered, That was not yet Revealed to them; but one of them a little after told him, it was a Son, and began to repreſent the ſaid *Henry* as murthering the Child, taking it in his left hand, the Knife in his right, and therewith cutting its Throat; but in ſome former Revelations, they ſaid, they ſaw him ſtopping its Breath with a Napkin. What, ſaid the Juſtice, had you no thought of this before? they ſaid, No. When he had their Charge, and obſerved their inſolent Behavior, he turned to us, ſaying, You hear theſe Women charge you with Murther, ſure there is ſomething in it, how will you clear your ſelves? I ſaid, they may charge upon us what they pleaſe, we are purely innocent in this matter. The Juſtice obſerving us to be undaunted by this infamous Charge and Vexation, ſaid then to the Women; according to your deſire, I have Queſtioned *Henry*, and his Wife, and I find in them nothing but Innocence; What can I do for you in this caſe? No, No, ſaid they, he is not Innocent. Then ſpeaking to *Mary Langhorn*, he enquired how ſhe perceived the pretended Revelation, or how it proceeded, what Symptoms attended, and after what manner it had its Operation? *Mary* anſwered, *She could not well tell, but ſhe was ſure it began in her Feet.* Then, ſaid he, What would

you have me do? *Answ.* We desire thee to get us them to the Assize at *Carlisle*, (which was now *Aug.* 1674,) and there will a Spirit rise at the left hand of the Judge, that will testify for us. But, said he, will you be tied to follow them? *Answ.* We cannot swear, but we will be there: Well, said he, I'le engage that *Harry* and his Wife shall be there too: This was about a Week before that Assize. And now these Women mightily bestir themselves, and had quickly got a great party of *Friends*, inclining to their Opinion so far, as to declare them true Propheteſſes; as *John Slee* of *How*, a great Speaker in their Meetings, *&c.* and that they would seal their Testimony with their Blood. They wrote their Accusation against me, and my Wife, which they cast here and there in Towns and Streets where they came, and at *Carlisle* gave one of those Papers to my Lord Judge (Sir.... *Wild*, and Baron *Rainsford*, as I remember, were then our Judges.) He only bid them proceed according to Law, and they should have Justice. Mr. *Layton* and Mr. *H.* to'd my Lord when the Quakers appeared, and that they said a Spirit would arise at his left hand, to prove the Murther: then, said my Lord, all the People will see and hear it. And now there was great Expectation among them of the Spirit, they said, should rise to testify for them; and in truth, what they spoke, they gave out with such assurance, as made some indifferent persons either believe them, or at least suspect us. Hence multitudes came into *Carlisle* to see this Wonder, but all were deceived, for nothing appeared: Nevertheless we stayed in Town all the time of the Assize, and when either of us could meet any of them, we were ready to upbraid them for creating such Tumults and Discourses; (for now it was every Bodies talk) and never should we get any other Answer, but *Fear God*. Thus they persisted in their Delusion without the least Acknowledgment of Error, or any sensible Discouragement.

Shortly

Shortly after this, I ſent for a Writ of Defamation againſt theſe three Women and their Husbands; but in the mean time they ſollicit another Magiſtrate, who is Lord of the Mannor, under whom I hold my Land, *viz. Andrew Huddleſtone* of *Hutton-John*, Eſquire, Juſtice of Peace for the County of *Cumberland*. I hearing this, let the Writs reſt till they had their full Courſe: Being come to Mr. *Huddleſton*, they told him in the firſt place, that it was Revealed to them that he ſhould have my Land: They went alſo to *Bernard Kirk-bride*, then Sheriff of the County, and told him, by like Revelation that he muſt have my Goods. Their Spirit moved them to believe theſe Motives would ſtir theſe Gentlemen to do their utmoſt for them. To Mr. *Huddleſton*, they ſaid, God hath decreed this, and we hope thou wilt do us Juſtice, in diſcovering the Murther which *H. W.* hath committed, for God will be Glorified in his Deſtruction Mr. *Huddleſton* ſaid, What would you have me do? ſaid they, *Get us them hither, for we have now revealed Witneſſes, that will Teſtify the Truth of what we laid to their Charge. We know by Revelation of Jeſus Chriſt*, That *Elizabeth Robinſon*, Wife of *Thomas Robinſon*, living in the ſame Mannor and Pariſh knows all this, being Bed-fellow to *H. W*'s Wife when the thing was done, and 'tis Revealed to us that ſhe hath told it to her Husband Alſo that *Chriſtopher Wilton* and his Wife, being next Neighbours to *H. W.* know the ſame. Therefore we deſire thee, to ſend for theſe four to teſtify this Truth. But firſt of all Mr. *Huddleſton* ſent for me, while the Women were in his Houſe, told me their Errand, and that he had no mind to meddle between us: To whom I ſaid, I beſeech you Sir, take this trouble upon you, give them their own way in every thing, do as they direct you, and ſpare not me, try me to the uttermoſt; then, ſaid he, I will, and told the Women, *H. W.* is come, but we will not ſend for the Witneſſes to day, for it is late,

and we ſhall not have time to examine the Matter: Therefore we'll appoint another day, and I'll ſend for all your Witneſſes; which he did. On the Day appointed we all met: Now the Quakers had given Mr. *Huddleſton* in Writing particular Directions how to Examine every Witneſs, and the very Queſtions he was to put to each, accordingly he examined them one by one, and ſo carefully, that he would not let one hear what another ſaid: I, nor my Wife, nor any of our Party (as they called them) were permitted to be preſent at the Examination, but only the Quakers, who threatned the Witneſſes, thatif they would not ſpeak the Truth they muſt be hanged too. They being upon Oath, cried out with Amazement, *Why ſhould we be Queſtioned about a Thing we know no more of than the Child in the Mother's Womb*; in which mind, with like Expreſſions they all agreed, telling the Quakers that doubtleſs they were *Bewitched*.

This being done, Mr. *Huddleſton* called upon me and my Wife, with his own Family, and many Neighbors, who were in his Hall come to hear this Wonder, and ſaid thus to the Quakers, Have you had Juſtice now? *Anſw.* Yes. Then, ſaid he, were theſe Witneſſes revealed to you by the ſame Spirit, as the other Things were? *Anſw.* Yes, by the very ſame. Then, ſaid he, 'tis a falſe lying Spirit, believe it no more. Anſw. *Yes, we will believe it ſtill, for we can go to the very place where it was buried.* This word dropt unawares from them, and they could have been content to let it fall; but when I heard them mention a place, I deſired Mr. *Huddleſton* to hold them to their Word, that ſo they might manifeſt themſelves yet more; whereupon he Queſtioned them, Where was that place? They ſaid, it was revealed to them, That *H. W.* buried the Child on *Sparkhead-Moor*, a place about a Mile diſtant from Mr. *Huddleſton's*. That's a vaſt place, ſaid he, it will be impoſſible to find it, without more particular

ticular Directions; go again therefore, and conſult the Spirit; for if there was a Murther, and God intends this way to diſcover it, the Spirit will certainly ſhow you the very place, and by the ſurface of the ground it will appear, though many Years ago. Thus they departed, and came again, ſaying, now the very place was revealed to them; and now there was a deep Snow and Froſt, ſo that they could not proceed; in which time they often viſited Mr. *H.* who at length when the Snow was partly off, made them promiſe to be there on a ſet Day, adding, I will ſend my Man to keep good Orders, that ye be not diſturbed, (for ſhe ſaid ſhe was afraid to be troubled in the ſearch by the People) but to me, he ſaid, that I ſhould not go, leaſt their foolery ſhould provoke me to paſſion. At the Day appointed they came to the place, with a great multitude from places adjacent, to hear and ſee what ſhould there be done; being met, they were ſlow, and had no great courage to begin the ſearch, but my Wife ſpurred them on, and bid 'em chear up, and take courage, *for if they had found any Child, ſhe would be content to ſuffer death for it:* Thus ſhe upbraided their faintneſs and folly; but many blamed her, for they who had behaved themſelves ſo deviliſhly all along, who knew what they might have laid there? To which ſhe anſwered, ſhe made no doubt but God was above the Devil: So they being greedy of her life took courage to proceed, hoping ſtill to get honour to their Revelations by our death; ſo *Margaret Bradley* drew a Circle with a ſtaff of about 10 yards circumference, and ſaid *She had it by the Revelation of Jeſus Chriſt, that the Child was within that place*; and ſo got ſome to begin to work, but the ground proved ſo hard a Gravel, that the indifferent Obſervers deſired them to ſhift to a ſofter place; and they not being able to dig any farther, departed with ſhame and confuſion.

Note

Note here, that *Mary Dawſon* (who was afterwards *Mary Langhorn*) long before this came one morning by break of day to my houſe, my Wife being gone that night to a Neighbour in Travail; ſhe called at the doors and Windows, and told me ſhe would do me no harm, I told her, that was little of my Fear; when I came to the door ſhe asked me if I knew any thing of the * *Peat-mow*? What *Peat-mow*, ſaid I, doſt mean? I know nothing of it: Yes, but thou doſt, ſays *M. L. For 'twas there thou didſt* † *feel the Child, as it is revealed to me*; yet this very Woman afterwards did averr, that the Child was buried as aforeſaid. Being thus miſerably diſappointed and deſpairing to get my life this way, becauſe none of their Revelations would hold, the aforeſaid *M. L.* my Wife's eldeſt Siſter came by night, and calling upon my Wife deſired to ſpeak with her, who ſaid, What art thou not yet weary, what haſt thou yet? *Anſw.* Nothing but Good for thee, I will aſſure thee, I'le do thee no harm, ſo ſhe went to her; then ſaid M. L. *I have ſeen, I have ſeen, by the Revelation of Jeſus Chriſt that thy Husband will certainly deſtroy thee, and that he will hang by the Neck for it, and that thy Children ſhall be left deſolate, and ſhall be ſcattered and ſit in other folks* * *Nooks, and none ſhall have compaſſion on them.* Go, Go, ſaid my Wife, I have ſo good experience of your Revelations, that if I had doubted my Husband's Love, I ſhould now doubt it no more: As for my Children, I hope God will provide for 'em, and I have better hopes of them, becauſe that Spirit has always been a Lyar; but I ſee it's in vain to talk; we muſt take another courſe with you; once more I adviſe thee to go home, and be quiet, and abide with thy family, and keep thy Children together, as long as thou canſt; Let the Lord do with me what he will, I am his own, and I fear him not

* *A ſort of fuel digged out of the earth.*

† i. e. *hide.*

* *Chimney corners.*

at all; take thee no care for me, for he will do it; and as for thy Threats, I fear 'em the leſs becauſe thou ſpeakſt 'em.

Thus they continued time after time; ſometimes one, and ſometimes another, and ſometimes 2 or 3 together came to me with their pretended Revelations and Meſſages, and telling me they were the Inſtruments that God had Choſen to diſcover all my ſecret Villanies, *&c.* ſo that now when all their old ones failed, they had new Revelations that I was guilty of the death of ſome perſons nearly related to them and me: I could not forbear to bewail my unhappineſs, who had already waded through a ſea of troubles and reproaches, a burden intollerable, had I not been ſupported by a God of truth, and a clear conſcience, that ſtill the Devil ſhould be ſuffer'd to throw ſo many of his envenom'd darts at me; nor cou'd I chooſe but be concerned, that thoſe perſons for whom I once had ſo great a reſpect, ſhou'd be ſtrayed into ſuch a Widerneſs of error, that I thought it next to impoſſible they ſhould ever find the way out. Reaſon was now ſo taken from them, that the Devil could make them believe any thing: Yet I thought it much more happy to be thus abus'd, than that I ſhould have been an abuſer, and that this burthen was far eaſier to bear, than a guilty Conſcience would have been, though no Creature in the World had known it; I can ſafely call God to Wtneſs, that if ever I knew any in the World, for whom I would have ventur'd my Life to do them good, it was theſe very perſons the Devil made my Accuſers; ſo ſadly were they bewitched and led captive by him at his will; and now that no manner of Arguments, nor their own experience of ſo many ſhameful diſappointments, would move them to any obſervable ſence of their Deluſions, I reſolv'd to jangle no more; but conſidering what loſs I had ſuſtain'd

by

by the aforesaid Women, and that many other *Quakers*, especially their own Husbands were intoxicated by their Diabolical Eloquence, yea, and that they had bred some suspicion of me for a while in others of their acquaintance, we thought it reasonable to proceed according to Law against them, and both to recover our Dammage, vindicate our Good Name, and publickly to manifest the workings of their Fantastick Spirit; whereupon I brought my Action of Defamation against the 3 Women and their Husbands. *Thomas Langhorn* for default of appearance suffer'd a Judgment. *H. W.* having declared against him for 300 *l.* Damage. This was obtained 25 and 26 *Carol.* II. and at the same time a *Writ of Enquiry* came down; whereupon a Jury was impannel'd, which sat at *Pencith* in the County of *Cumberland*, Mr. *William Williams* of *Johnby-Hall* Gent. being Foreman, Mr. *Robert Willison* and other principal men of *Pencith* made up most of the Jury, who being met on a day appointed at *Elizabeth Robisons* of *Penrish* to examine the matter, I desired the two Justices aforementioned to inform the Jury what they knew of the matter; they both came, and before the Jury gave a full account of the particulars transacted before them, after them *John Noble* (who was Deacon of that Church I had left, and now returned to again; Dr. *Richard Gilpin* now of *Newcastle*, being then our Minister in the Parish of *Grastock*) declared his Knowledg being as much concerned as either of the Justices; for he was within at all the Examinations and Assizes, and received several long Letters from them, and longer Discourses, from all which he gave a full account of the whole Business, of all their Revelations, Accusations and miserable Events; also of the Reputation of the party charged, that he was always accounted a very faithful just Man, and that he had for a long time experienced him to be so; the Gentlemen of the Jury having full satisfaction in these reports, after a little Deliberation,

gave

gave a Verdict for me, and 200 Damages. *Easter Term.* 26. *Car.* II. the Writ of *Enquiry* was Executed, and Judgment thereupon, and afterwards Execution thereupon, entered *Rotulo.* 1578. where it may ſtill be ſeen in Mr. *Winford*'s Office in the Common Pleas, as alſo all other Records in this Caſe hereafter mentioned. Now *Toomas Langhorn* and his Wife had before this made ſale of their Goods, and were gone up to *London*, but imployed *John Mounſey* of *Patterdale* to be their Attorney, and Mr. *James Bird* of *Browham*, now a Juſtice of Peace for the County of *Weſtmoreland*, was *H. W*'s. Attorney. At *London* they ſtayed about a Year. When they came home we arreſted them; but they ſtill were very obſtinate and ſcorn'd to pay any thing; to Priſon they would go, poſſeſs'd of their old proud Error, and ſo to *Carliſle* they went, and remained Priſoners almoſt Five Years, practiſing their beloved Paſſive Obedience and Glorying in it. At length time and experience a little humbled them, ſo that ſome Confeſſions they would make that they had done us wrong, but none proportionable to the Heinouſneſs of their Crimes; yet my Wife being moved with natural Affection towards her Siſter, notwithſtanding her former malignity againſt her, did daily ſollicite me to let them come forth, which accordingly I did for a very ſmall part of my Damage, they being a little more humbled at laſt to ask Pardon; for I reſolved till they made Submiſſion, or paid the Money, there they ſhould ſtay; 'twas not the Money I deſired, but their Repentance, which in part I have now ſeen; more than once I expected.

Note, That this *Mary Langhorn* was formerly the Wife of *John Dawſon* of *Hutton-John*, after whoſe death ſhe did at divers times expreſs to *H. Winder* (then a Widower) her great Affection to him, and deſire to have him for her Husband; but his Love was ſet on her young Siſter *Anne*, his preſent Wife, ſo rejected

Mary's

Mary's Sollicitations, which enraged her to that degree, that ever after, her anger was implacable. However she took another Husband, and in Priſon ſhe bare him Twins, a Son and a Daughter: and to manifeſt her willful impenitence, or immortalize her infamy, ſhe Named one, *Innocent Priſoner*, and 'tother, *Harmleſs Sufferer*, ſo firm was her deluſion yet, tho' they could not in all this time chuſe but have many Convictions, ſeeing there was not from the beginning to the end any one accident that might cauſe them to hope for other reward than loſs and ſhame. Every thing contradicted their deſign, had the underſtanding been awake, or ſound and clear; but that and their conſcience were perfectly ſtupifyed; but at laſt ſhe thaw'd a little, for the Friends ſaw it diſhonoured them all: This *Mary* lives yet in *Helton*, and is quiet.

During their Impriſonment, I brought my Action, 1. Againſt *Tho. Bradley* and *Margaret* his Wife, who lived in another Country, and poor, Skulking in holes. *Term. paſchæ.* 26. *Car.* 2. I had an exigent againſt them, and *Mich.* following actually out-law'd them.

Term. paſchæ. 27. *Car.* 2. a Declaration againſt *Bradley*.

Term. Trin. 27. *Ejuſdem Regis*, I obtain'd Judgment, and a writ of Enquiry.

At length I had them into *Appleby* Goal, but ſome of their Friends got them out by a Trick, ſo they run away, and as I heard, lived miſerable poor. I knew they were not able to pay, ſo leaſt they ſhould die in Priſon, I took them up no more; this is the Exit of the 2d. couple of my accuſers. 2. I brought my Action againſt *Edward Walker* and his Wife: he put in his appearance, ſo the Cauſe came to Tryal at common

Law

Law at *Carliſle*. When they ſaw I had proof ſufficient to caſt them, they informed their Councel that I had 200 *l.* damage granted me before, on the ſame account; and by this the Judge was moved thus to direct the Jury. Gentlemen, You ſee the plaintiff has proved ſufficiently that this Woman hath ſpoken and done ſuch things, as if proved, might have taken away his Life, but ſhe makes no proof, ſo that he muſt be found damnify'd. Yet becauſe he hath had 200 *l.* granted him before, and becauſe ſhe is a Woman (and we all have Wives) you muſt be moderate in the damage: Hereupon the Jury brought me in 10 *l.* Damage, and allowed me coſts of Suit. *Term. Trin.* 26. *Car.* 2. I had this Iſſue entred *Rotulo.* 495.

Michaelmas following I obtain'd Judgment upon the verdict aforeſaid, and Execution againſt the Body of *Walker* and his Wife. *Trin.* 28. *Ejuſd. Regis, a Scire Facias* againſt *Walker*, and then a Judgment thereupon *Michaelmas* following; all which I again mind the curious Reader, that he may ſee with all my Declarations againſt them, on Record in Mr. *Windſora's* Office.

Nothing would pleaſe *Walker's* Zeal, but to be a ſuffering Witneſs too for the ſame glorious Cauſe, ſo to Priſon I ſent Him and his Wife, where they ſtaid, I cannot ſay, till they were willing to pay me, but all a good *Samaritan*, as they call'd him, paid the Money, and got them a Liberty without the Licenſe, who I think afterwards wiſhed he had not ſo done; for they were not half Humbled, nor would acknowledge it a Kindneſs, nor repay the Money, leaſt thereby they ſhould confeſs ſome Fault, though ſo ſmall a ſum was eaſy for them to pay; however at laſt they offer'd him to take it.

Spiritual

Spiritual pride it ſeems by this was ſtill predominant in them, they would not draw any ſuſpicion upon their infallibility and perfection, and hence not a jot more of Condeſcenſion could ſo obliging a perſon obtain of theſe ſtomachful Friends; I hope longer Time and Experience (if it has not yet) will make them wiſer in all things, and ſo bring them and all Chriſtians of different perſuaſions into a nearer Neighborhood and Union; that as there is but one God, there may be but one Faith, one way, *&c.* I pray God graciouſly diſcover to all my proud Enemys more of the Errors and grievous miſcarriages, for they had need like *Peter* or *David* to Weep bitterly, and repent in Duſt and Aſhes; and the good Lord pardon them, for they knew not what they did, and ſued they knew not whom: through the Grace of God I do freely forgive them all. As for the bloody Threats of Deſtruction to come upon me and mine from the Lord, I find to my Comfort, that the Curſe cauſleſs ſhall not come, as they alſo may obſerve: I know that Bleſſings and Curſes are not theirs to diſpoſe of, but kept in wiſer hands; hitherto the Lord of his infinite free Mercy prolongs my days with my Dear and Faithful Wife and Children, whom he hath increaſed preſerved and abundantly Bleſſed; my whole Family he hath ſpared as a Father ſpares his own Son that ſerves him. And this I declare, as I am bound, to the praiſe of his Goodneſs and Truth, and to ſet to my Seal to his ſure Word, *That in the fear of the Lord is ſtrong Confidence, and his Children ſhall have a place of Refuge*, Prov. 14. 26. 27. Alſo that *in the way of Righteouſneſs is life, and in the Path-way thereof is no Death*, Prov. 12. 28. Now that this Story may be a Caution to all that heard or now read it, to walk humbly with God, and beware of groundleſs extreams, is the Pray-

er of him that's an unfeigned lover of all good Chriſtians.

From my Houſe in Hutton-John, *in the Pariſh of* Graiſtock, *and County of* Cumb. *this* 9*th. of* July, 1696.

Henry Winder.

William Layton Eſq; dyed ſoon after theſe things were done; others atteſt as follows.

So much of the Tranſactions herein ſet down as relates to my ſelf, is true, Witneſs my Hand,

Andrew Hudleſtone.

In Teſtimony of the Truth of all the Material Paſſages related in this Narritve of *Henry Winder*'s Strugle with the Quakers, and particularly of the ſearch on *Sparkhead-moor*, and the Tryal at *Carliſle*; we ſet our Hands,

John Noble of *Penruddock*,
Adam Bird Seni. *of the ſame*,
John Atkinſon of *Motherby* School-Maſter,
} all in *Graiſtock*.
Edward Martin of *Dacre* Adjacent,
Thomas Hodſhon then of the ſame,
Thomas Robinſon and *Elizabeth* his Wife of *Todrick*, within named, are alſo yet living there.

POST-SCRIPT.

THE Survivers of my Accuſers remain Quakers ſtill, but very quiet, ſpeak little of Revelation, deny Perfection in this Life, as well they may; Pretend a reverend Eſteem of the Scriptures; yet hold many odd Fancies, as, that the Heathens who never heard of Chriſt with the outward ear, (as they term it) may yet be good Chriſtians, if they obey the Voice of Chriſt within, but they will not take the Scriptures for the only Rule. What is within ſaid of their many Falſe charges, and Revelations, with the Approbation and Aſſiſtance of many other Quakers, doth ſufficiently evince the dangerouſneſs of their Spirit. But for farther Caution, and to ſatisfie ſuch as probably will enquire why they chooſe me for their Mark to ſhoot at, I think it not impertinent to declare, as follows.

I well Remember when that Sect firſt came into our Country, ſome of them came into our Pariſh Church, where excellent Mr. *Gilpin* was our Miniſter. So bold and reſolute were thoſe Quakers in Beha-

Behaviour, and many of them ſo furniſhed with thwarting Arguments, and croſs Anſwers, that our Learned Miniſter being not yet acquainted *with* their new Cant, ſeemed to me ſometimes allmoſt at a loſs for Replies; whereupon I, and others of the Church, were ſadly ſhaken, and ſome of us ſo tickled with this new Doctrine, that we withdrew from our former Communion, and appeared to vindicate the Quakers, and herein my Wife was entangled and ſeduced with me; this was ſadly reſented by our pious Miniſter and People; and on this very Account the Church appointed a Day of Humiliation, the Miniſters and others came to me, and to ſeveral that were now grown diſaffected, to deſire us to be there on that day: I think we were all prevailed with to go; and indeed a day of very great Humiliation, and tenderneſs of heart it proved: Many that were ſhaken, or ſtood Tottering were reduced, well ſatisfied, and confirmed: for the rent had like to have been very great: I Remember at this time I was ſo ſatisfied, that I had ſecret reſolves to comply with the Church, and made ſome open Recantation, but theſe Convictions ſtay'd not long; The Arguments of the Quakers were continually Buzing about me, and ſcarce any thing elſe could get my Audience, ſo that I was quickly again where I was before; upon which ſeveral Meetings were appointed by the Miniſter, and chief of the Society to diſcourſe theſe Matters. I being now much in company with the Quakers, was grown too hard for Arguments; To them I would go, as *Jer.* 2. 24. 25. and to them I did return, and was very conſtant with them, I think alſo indifferently well beloved by them. For ſoon after my Entrance among them they repoſed a great truſt in me, *viz.* to be Receiver of all their Collections in the County; which obliged me to go frequently to their Monthly

Meetings for ſeveral Years. By being thus concerned I had opportunity to diſcourſe with many of them from every Quarter, whereby I found a very great change from what was at the beginning; much Jarring, and Diſcord, ſecret envyings, and different Opinions; This cauſed much diſquiet and anguiſh in my Mind, and put me upon a new Examination of the Grounds of Religion: Therein I conſidered both what I had renounced, and what it was I now entertained in the room thereof. I remember that the firſt thing that induced me to leave Communion with the Church, was a Conceit *That the Scripture was not the word of God*, for the Word was God himſelf; and the Scripture a dead Letter, and the Letter kills; therefore I thought the Scripture could not be the Rule of Faith and Worſhip; and that ſuch as teach by it, muſt be blind Guides, and if the blind lead the blind both muſt fall together. The Rule to which I thought I was to take heed was a light within; there was the word of God directing me what I muſt do to be ſaved; ſo I judged it needleſs to do, or know any thing, which that Light ſhewed not to be neceſſary, and by that Light I ſaw no Neceſſity of outward Ordinances; ſo concluded they were but Commandments of Men, and not to be regarded, *&c.* This being the Foundation of my Relapſe to Quakeriſm, I next conſidered why others oppoſed this my Notion, as my ſelf had once done; And I found they oppoſed the ſufficiency of this Light within from a Belief that God had given the Scriptures for our ſufficient Rule, and that the Scriptures contained all things neceſſary to be believed and practiſed. I had no way to prove the ſufficiency of my Light, but by the Scripture, which I fancied referred me to it; ſo this revived my Suſpicion of that Article, eſpecially conſidering it was to no purpoſe

for

for Men to teach any Doctrine which they could pretend no Scripture for, this forced this Inference upon me, *If all Doctrines muſt be proved from Scripture, then doubtleſs Scripture is the Rule*, but I ſee 'tis, and it muſt be ſo; Therefore I cannot avoid this concluſion, *That the Scripture is the Rule*, and if it be, then *here* was my firſt Miſtake: This made me Remember who they were I had lift, even *Thoſe that taught this very Doctrine*; And then why I left them, and that was at Firſt, *becauſe they taught this Doctrine*; Thus I proceeded from one conſideration to another, to a freſh view of the Sacraments; for when I could not eſcape the aforeſaid concluſion (though it went much againſt my Mind) that the Scripture was the moſt ſure and perfect Rule, it brought me thus to reaſon the Caſe. *If the Scripture be the Rule, the Sacrament of the Lords Supper is ſurely a Duty*, being therein ſo expreſly required; If a duty, then ſure I cannot without Sin live in the Neglect of it, or condemn others uſe of it; But of all this am I convinced; therefore among the Quakers I can not ſtay with a clear Conſcience, *&c. I will ariſe and go to my Fathers houſe.*

Notwithſtanding all theſe convictions, I continued to frequent their Meetings, untill I thought *the Lord left me*, or ceaſed to ſhow me my way, or to ſtrive with me to return. Then I fell into a Temptation wherein I was ſo caſt down, that I deſpaired to receive Comfort any way, but under the ordinances appointed in the Scripture; And now through infinite grace to a great Backſlider, I returned to that Church from whence I came out, and therein I abide, and ſtand to this Day. This did very much diſpleaſe the Quakers; for many a call and invitation I had from

them to return. When they ſaw nothing would prevail, they began to envy me, and their Love was turned into Malice, which eats like a Canker; from which at laſt broke out the aforeſaid Tragedie. If this was not the thing that ſo incenſed them againſt me, I know not what was, except what I ſaid before of *Mary Dawſon*.

Witneſs my Hand

Henry Winder.

Reflections

REFLECTIONS

On the preceeding

NARRATIVE:

WITH

Several other Inſtances of the Quaker's pretended *Divine Revelations*, &c.

A Strange ſtory this is (Reader) indeed, and beyond the power even of Quakers impudence to deny, ſince 'twas ſo long tranſacting, ſo many *friends* concerned in it, and not in a corner, but in the open face of two Countrie,s; teſtify'd and vindicated at a publick Aſſize. Certainly the Righteous God by permitting ſo ſtrong deluſions as theſe, deſigned to expoſe to common view the temper and tendency of the Spirit of Quakeriſm; nay, the Devil himſelf (who one would think is ordinarily one of their *Friends*) ſeems here to have ow'd

ow'd them a ſpite, who ſo long by ſo enchanting ſuggeſtions, mannag'd theſe Perſons to the ſhame of the whole Sect.

That none may read ſo memorable a thing as common News; nor miſs of ſome good fruit thereby, I annex ſome Remarks upon it, which ſhall be directed.

Firſt to the Quakers, or ſuch of them as are moſt concern'd.

1. Becauſe your good is in ſpecial manner hereby deſign'd, and to expoſe nothing among you but what is perniciouſly evil, I freely declare, If any of you ſincerely value Scripture-light and Rule, and do not adhere to the guidance of this mad Spirit, this ſtory intends not to accuſe you. *H. W.* (as you read above) is ſo juſt and fair to own all that little hopeful amendment he ſaw in his envious perſecutors, and the ſounder mind of ſome *Friends* who at the firſt Aſſize perſuaded the Women to do him right, by confeſſing their Error. One of thoſe ſaid to *John Flee* aforeſaid, he fear'd the matter would iſſue in ſhame to their party; but that great Speaker reprov'd him in theſe words, *doſt thou not hear that they ſay it will bring honour to the truth.* He then believed their prophetical Spirit. But I will not be ſo Quaker-like as to cenſure a multitude. For ought, whereof I can find tollerable proof that moſt are innocent. Show the world your diſlike of this Spirit and Principle, by diſclaiming ſuch who are acted by it, as of late you reject *G. K.* from your Community, and I ſhall charge none ſuch, but (my *Friends*, for why ſhould you not be mine too,) are not you obliged like other men, to ſatisfy the Church of God what rule you walk by? 1 *Pet.* 3. 15.

15. 16. and that you entertain no ſuch wild, wicked doctrines? it is your poſitive Duty that you renounce, and bear Teſtimony againſt what is notorious falſe and evil; and every honeſt man readily *comes to the light that it may be manifeſt his deeds are wrought in God.* Joh. 3. 21. So would we all rejoice, as *John* did over his Children, to ſee you *walking in Chriſtian truth.* 2 *Ep. Joh.* 1. 2.

2. Say in earneſt, What think ye of theſe three dear Siſters? True Quakers they were, and owned as ſuch to the laſt: But what Spirit, what Wild-fire is this that they and you have choſe for your Guide? Had not they the ſame aſſurance of being divinely inſpired, as others of you, *i. e.* their own ſtrong Imagination? Now, if hereby ſome were deceived, may not other Quakers alſo? And will you ſtill believe the Spirits untried? You expect that we believe your Teſtimony; we demand proof by ſound Reaſon, Scripture, or Miracles, that its God's Teſtimony; and ſuch the Son of God, and his Apoſtles, did not diſdain to give unto *Jews* and *Gentiles*; nay, our three Women it ſeems were convinced how juſt this is, when they told of a Spirits appearing for them in open Court, *Joh.* 8. 24. *Whom the Father ſends, he leaves not alone*, as theſe were left. Your Spirit in this very ſtory utters Contradictions, bloody Revenges, and ſneaking carnal Policies, *&c.* ſuch God's Eternal Holy Spirit never did. See then what Spirit ye are of, and be inſtructed by that Man after God's own heart, what to do *Pſal.* 119. 59. 60. 176. Leaſt (to evade the Conviction here offered) you alledge, *That this is a ſingular Inſtance*, and ſo affects not a party, I referr you to an old Book, *The Quaker ſhaken*, and to a late one, *The Snake in the Graſs*, for many more like Inſtances, to which in ſo great plenty, I add a few.

About

About the date of this Story, *Peregrine Dalſton* of *Ouſton* in *Cumberland*, fell deep in love with a Neighbor Female-friend, and confidently aſſerted *It was revealed to him, that if he could ſwallow his Bed-ſheet, it ſhould be a Teſtimony to him that he ſhould obtain his beloved Lamkin:* Well, the poor Wretch obediently attempts it, and (what would the Devil have more) was juſtly choak'd in the tryal. An older, and more crafty Friend was he, that came by like Revelation to *Paul Hobſon*'s Houſe, near *Durham*, ſaying, *The Lord ſent him to Sojourn there, till the Spirit call him elſewhere. Paul Hobſon* was then a Man of figure, and his humor was to entertain any fanciful People a few days, ſo bid him Welcome: This Spark it ſeems ſo long liked his Quarters, that a Spirit came upon his Landlord to deviſe how to get rid of his Burr, and this was his Expedient; he ſpake through a Reed into the Enthuſiaſts chamber, ſaying, *Ariſe, and go immediately into* Wales, *where it ſhall be told thee what thou ſhalt do.* This Friend was ſo loving, that he lay ſtill all night, nor offered next day to depart, till Mr. *Hobſon* ſaid to him, Friend, What ſort of a Voice was that I heard from thy Chamber laſt night? *Anſw. Ah, 'twas a Call of the Spirit to me, &c.* and now I muſt obey it: Which he did. Well-fare *Implicite Faith.* The Story is not yet beyond the memory of Man.

Nor that doughty Oracle of a *Briſtol-Prophet*, where the late Reverend Mr. *John Paul* was Miniſter of St. *James*'s: That modeſt Friend came naked into the Congregation, with only a Rope about him, and bellowing as their manner was: He dropt his Rope, while ſome Sinners that better underſtood the 7th. Commandment, caſt a Covering over his ſhame, and had him out: By and by comes another inſpired Friend into the Church, crying, *Thus ſaith the Lord, Give the Man his*

his Ro-o-pe again. Thus ſaith the Lord, Give the Man his Rope. A heavenly Propheſy ſure; Ay, indeed, of all things 'twere pitty to rob him of what he beſt deſerved, or moſt needed, to bind him to better Behaviour: Give him his own, and give him his due.

Thus *William Simpſon*, one of their greateſt Speakers, walked naked in *Penrith*, with his head ſhaven, and aſhes on it, crying, *Repent, Repent, Deſtruction is at hand.* Likewiſe he went thus through many Market-Towns, and in, or near *Carliſle*, for diſturbing the quiet People, was taken to priſon; and there he thought he had a Revelation, *That that City ſhould ſink, and be deſtroyed within Ten days.* This he ſo proclaimed, that thereby he affrighted ſome ſo far as to remove their Goods; but a little time diſcovered the Man to be miſerably deluded, and for a publick Offence, he was publickly whipt out of Town. See *Iſa.* 66. 4. They like not this ſport now.

About the ſame time *Margaret Mark*, Wife of *Thomas Mark* of *Soulby*, in the foreſaid Pariſh of *Dacre*, turning Quaker, renounced her Husband, would not own him, cal'ed him *Dog*, *Devil*, &c. very zealous ſhe was for their way, and conſtant at their Meetings; but having diſowned her Husband, lived apart with only on Servant, and ſpent her time induſtriouſly in ſpinning. To this Servant ſhe ſhewed ſome very fine Linen, telling what ſhe intended it for. *Its written*, ſaid ſhe, *that a Woman ſhall compaſs a Man, and I am the Woman that muſt be Mother to a ſecond Saviour; and this Cloath I have prepared againſt that time to wrap him in.* Believe me, if the Son of God would be born again, and did not like his old Manger, I would commend him to a Quaker for ſoft and warm Lodging, provided he be but a Saviour

our to their tooth. See here how the Devil is aping the bleſſed God, but like a bungler, for honeſt, pious *Mary* did cleave to her betrothed Husband. *Matth.* 1. Stay Reader, and ask, How many Chriſts and Saviours will this People at length produce? There was but one to come, and he the Son of God, and born of a Virgin: Now he came long ago, and we look not for another, nor is there in Heaven or Earth ſuch another Son of God, nor can be. I know no need of a Second, nor Fault in the firſt, unleſs this be one, *That he was not born of a Quaker*, nor will be confined to ſave only Quakers, nor will he ſave any (no not Quakers) but in his own way; they muſt value his Blood, and ſubmit to the Rule of his Word; but Quakers like not ſuch Terms, therefore will have a ſecond. I admit that this Woman after ſhe was perverted fell melancholy a while, but recovered ſoon to act rationally in all matters as ever ſhe had done; after which ſhe lived eight or ten Years, and all the while a Quaker, continuing to abhor her Husband as a Serpent, if at any time ſhe met him: No wonder, for you ſee ſhe expected other Fruit of her Womb, but wofully deceived in the event. Now, ſhall we marvel that Quakers offer us a new Creed, or Chriſtianity, and ſcorn our old Bible, when their Spirit ſays, we muſt have a ſecond Saviour? A *Carnal* one too, and who is *within* none but a ſingle Woman: But he was only in her Imagination, ſo was a *fit Brother to their other Chriſt within*: Well, Is this all? No, we have more Chriſts among them, for *Nailor* owned himſelf to be Jeſus the Son of God.

If they alledge that ſhe, or *M. M.* were melancholy, and that ſuch a mind or fancy is a *Balneum Diaboli*, I grant the whole, both of theſe and ſuch other Diviners: But will the Quakers own this Plea?

Did

Did they ever reject any of their Dreamers or Prophets as ſuch? Did they deal ſo by this Conceiver, or our 3 Propheteſſes or their great Propheteſs in *Somerſetſhire*, who when one told her the late Duke of *Monmouth* was dead, ſaid theſe very Words, *Believe it not, I'le tell thee what I have from the Lord, he is as ſurely alive ſtill as any of us.* No, no, they reject them not, for theſe are the Tools to amuſe the ſimple: Now, ſay I, what a caſe is theſe people in, without a rule to try the Spirits? Every Jugler, every brain-ſick Demoniack may be their Prophet: Thus you lie at the Devil's mercy, who is not unwatchful to ſcratch where it itches, and improve his advantages. Verily one would almoſt ſuſpect that Father of Lies in Torment, did even recreate himſelf by playing upon the credulity of ſuch, who are ſaid *to ſport themſelves with their own deceivings.* 2 *Pet.* 13. 17. 19. *&c.* how nearly the Text concerns this People they would do well to conſider, by comparing, *v.* 1, 2.

But Friends, Memories are not always perfect; therefore wee'l come nearer to the Year, 1686. when another (full of Spirit, no doubt) and upon a large Carnal Pulpit too, or a High-place in that City, uttered this Angelical Preachment. *The Light is broke out in the Minds of Men, and Lo, this is our meeting Place*; had he not better have ſaid as another ſince that time, who having deſigned to Speak, the Spirit unluckily forgot to tell him what. *Friends, I have a good Conception, but a very bad Utterance.* Juſt ſo inſpired was that Prophet of yours, who in the Year, 1694. walkt through many Towns and Counties in this Kingdom, pronouncing Judgments here and there; as particularly at *Briſtol, That in few Months that City ſhould become a Pool of Water, except it did repent*; this was declared amongſt a croud of you; publiſht in the Streets, owned before the Mayor,

or, whoſe courteſie to the ſilly Wretch others of you Congratulated, Careſs'd the Man, Honoured his Prophecy above the Bible; coppied and hung it up in your Houſes; yet I dare Challenge you, which of you believed him, or fled out of *Sodom*? But why did ye not, if he was inſpired and ſent from God? And if he was not, then what was he, and you that approved him? and encouraged him on his way; See 2 *Ep. John.* v. 10. 11.

Now leaſt all or ſome of theſe be ſaid to be obſcure Perſons, and that their perſonal Freaks do not affect their Party, I deſire it may be remembred from publick undeniable Prints this preſent Year; that a very publick Perſon, a great Leader and Favourite of this People, did openly own this pretence to immediate Divine inſpiration, as a rule of Practice; I mean, *William Pen*, in his Excommunicating *G. K.* for he acted by no Written Rule, nor pretended ſo, but that a Divine Power came upon him ſo forcible, that he knew not whether he were Sitting, Standing or Kneeling; and that under that power he utter'd that Sentence. How to diſtinguiſh that Frenzy from this of our Women, I know not: 'Twas all the warrant he had to pronounce *G. K.* a *Heretick* or *Apoſtate*: How like this Roaring is to that of a Popiſh Bull, let others judge, and what further proceedings againſt *G. K.* a *Penſilvanian* Magiſtrate might think to juſtifie by a like impulſe, I cannot tell; but would not much truſt the good Nature of a provoked *Quaker*; was it not well for *Henry Winder* that his Cauſe depended in an *Engliſh* Court of Juſtice; elſe the Teſtimony of theſe Propheteſſes might have touched his Life, namely before a Magiſtrate diſpoſed to believe ſuch Revelation: Suppoſe but that his Accuſers or their Abetters had been upon the Bench, I demand what ſecu-

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rity he had to eſcape? and the like I ſay of *G. K.* Now let them tell us, if they can, what cenſure of the *Friends* W. P. has incur'd for his ſo daring Aſſault of this Man; or wherein this differs from the proud Pranks of Old *Diotrephes*, 3 *Ep. John* v. 9. 10. or what we may judge to be an avowed Act of their party, if this was not. I know there little Politicks in their methods of acting moſt part, ſo as nothing may be imputable to the party, but lie at the door of this or that ſingle Man, when convenient to be diſclaimed; and thus it comes to paſs that we never know, or ſhall know, what is the Doctrin of *Quakeriſm*, they reſerving a liberty (like the Father of Lies who is a very changling) to ſhrink from whatever they find unſeaſonable to own: Thus *W. P.* is taught by his Spirit, in the Years, 1693. and 94. to divulge ſeveral Scriptures that carry a face of ſubmitting his Doctrines to Scripture Teſt, and deducing them thence, yea, wherein he would ſeem to ſay the very ſame concerning the Perſon of Chriſt and the Reſurrection, for which he pronounces *G. K.* an Apoſtate; hoping perhaps that the world had forgot how flatly his *Sandy Foundation ſhaken* oppoſed thoſe Doctrines, or that no body would remember what he ſo lately ſaid in a publick Meeting, *That Friends ſee no need of Preaching the Faith of Chriſt without, which ſo many Nations receive, and it profits them not, but the Faith of Chriſt within.* Whether this be agreeable to his novel pretence of valuing and teaching from Scripture, let honeſt *Quakers* judge, by comparing 1 *Cor.* 1. 17, 18, 23, 24, 30.——*Cap.* 2. 2.——*Cap.* 15. 2, 3, 4, 11, 12. And what inſpiration taught *W. P.* this guileful doubling, I wiſh himſelf to conſider; for God is jealous, and the Judge is at the Door.

3. Where will this Spirit lead you? Never to forſake this World for Chriſt, whatever *W. P.* talks of *No Croſs, No Crown.* He means no outward Croſs, for that too is to be born within. Never were *Jews* more buſie and witty to grow carnally Rich; inſomuch that I have heard you glory of that ſucceſs as a ſure Argument of God's Favour; much like ſome of the Popiſh Marks that their Church is true; God's Spirit leads to God, and to mind Heavenly future things; to follow Chriſt and crucifie the Fleſh, *&c.* which how you do at this Day, they that look within your Families, Kitchins and *Wine-Cellars*, or upon your ſumptuous Houſes, curious Habits, and leathern Conveniencies, do plainly ſee. Now ſince your Spirit aims to get and enjoy theſe pleaſures of Sin and Fleſh, I ask, Where will it lead you for that? Archbiſhop *Whitebread*, and ſuch others, did ſurely mean to return from whence they came; ſince then your Spirit, Fancy or Flatus is your ſupream Rule, its but ſending among you ſome well skill'd in their *Hocus Pocuſſes* (and ſuch you may read in the Hiſtory of *Jetzer*) and then you by warrant of your ſort of Revelation, may as well Worſhip the Virgin *Mary*, as your own St. *George*. Scripture its true forbids both; but that's a *Carnal Book, made of Paper and Ink*, and the Spirit ſearcheth deeper things: Since Friends of Old and of Late come with pretended Inſpirations, (and *Rome* too hath her Father's Miſſionary) what have you to try their Spirits? Can none come and ſay, *The Lord ſent them, whom he ſent not?* If ſome may, How ſhall we diſcern who are ſent? To judge by Scripture is to ſet up a Rule you have been long throwing down; Shall we then judge by the Events, the accompliſhing, or not, of their Predictions? As we are taught *Deut.* 18. 22. By this, many more *Quakers* beſides

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our three Women, are Notorious, Presumptuous Impostors; yet if at some time a predicted Event should follow, that's no sure Rule, *Deut.* 13. 1, 2, *&c.* Namely, *If that Prophet calls the People from the Law of Moses*, as you do: I profess till you return to the Law and the Testimony, I see not what security you have against the most Hellish Illusions, and Diabolical Suggestions. That there is a Devil (*the Black Spirit* in your Cant) your selves oft express; and Scripture tells you, he's a busie Deceiver, a false Prophet; that his *Delusions are strong*, 2 *Thes.* 2. *Depths of Satan*, *Rev.* 2. 24. He made *Simon Magus*, and the People too, think him a great man, yea, *the great Power of God*, *Acts* 8. 9, 10. and you cannot forget *Mahomet's Pidgeon* so long as you see so many vast Nations believe his Grand Lie. Now, why should they not, as soon as a Missionary *Quaker*? Upon your principle I cannot imagine how to distinguish a New from an Old *Alcoran*. In your Assemblies you have, and still read Friends Books therein, but not Scripture; and the Spirit in your Writers hath often charged you to do so, witness some of their Title Pages: Pray then speak out, whether you be not in that Peril as they in 1 *Tim.* 4. 1, 2. *Giving heed to seducing Spirits and Doctrines of* Dæmons, *and this through the Hypocrisy of Liars*, —— as I think, that text is better translated by some.

4. Does not this Story wonderfully confirm your Doctrine of sinless Perfection? The Women enjoin their accused Brother to bow to them and Confess. Ah! the pride of this *Quaking Spirit*! it tells them they must Bow to nobody, but withall it tells them that others must

Bow to them; ſo *G. F.* had the Humility to receive Adoration and Worſhip, and *Nailor* too, and juſtify'd it by a pretence that Chriſt was in him: So ſays the Papiſt, he is in a Crucifix. *Further they muſt be acknowledg'd Propheteſſes too*; Propheteſſes no doubt, for foretelling a Fact 9 Years after 'twas done; nay, in the Authority of their Spirit, they have Popiſhly enjoyn'd the accuſed to *pray for the dead Child.* Moreover Self-contradictions and Inconſiſtencies confirm their Infallibility, as well as the Pope's: One ſays, the *Childs Throat was cut*, another, *'twas ſtrangled*; once 'twas *hid in the Peat-mow*, and then 'twas *Buried on* Sparkhead-moor, hoping ſurely no ſearch would be made there. Dreadfully they uſurp the Name of God and Jeſus Chriſt in vain; yea more, to vouch their Helliſh Lies and Impoſtures, how audaciouſly and profanely do their Letters imitate the phraſe of Scripture? How prodigiouſly is the Fifth Commandment violated here! It preſcribes Duty in all Relations, but here's unnatural contempt, and dreadfulleſt breach of Duty to neareſt Relations: And what horrid violation of the 6th. in barbarous thirſting for their Brother and Siſter's life! Of the 8th too and 9th, in ſeeking to rob them of their Reputation and Eſtate, and to draw them to accuſe themſelves, under colour of providing for their Children: Beſides that they ſo unweariedly, impudently, bore falſe, deviliſhly falſe Teſtimony before God, Angels and Men. And is this the Perfection of Quakers? Yes, this is it indeed, juſt like that of the bloody ſelf-righteous Phariſees, or that in *Jer.* 2. 23. to 27 and 35. Sure they would not have us think them void of ſin, if they allow that either they or we know what Sin is. But, mark Reader, that's

hard

hard to know, ſince we muſt have *no Goſpel, no Law, no Rule, but within our Selves*; for a wiſer Man tells us what we all may feel and witneſs in our ſelves, *That every Man's way is right in his own Eyes*, Prov. 21. 2. ——*Cap.* 12. 15. Even the Fool is wiſe in his own Conceit, *Prov.* 26. 12, 16. *Prov.* 28. 25, 26. And ſo were theſe great Perfectioniſts too! *John* 7. 48, 49. *John* 9. v. 22. —34. Theſe indeed in our Story, ſince their Impoſtures were opened, ſeem to deny perfection in this life, but will *W. P.* deny it without ſhuffling? Or will *G. F.* deny it, who declared himſelf equal with God, and receiv'd Worſhip? Remember this, Reader, as their Infallibility conſiſts with Lies, and Self-contradiction; ſo can their perfection ſtand with moſt Abominable Wickedneſs. Theſe are the People that confeſs no ſins, nor will bear a part in the juſteſt national Humiliations; no, they are devoutly keeping their perpetual Sabbath the while in their open ſhops, that no Cuſtomer be loſt. No wonder they ſo perverſely refus'd to join, both in the Year 1689. and in this 1696. in giving God thanks for delivering us and our Religion from *French* Tyranny: Againſt *G. K. and Chriſt without*, they'l bear a Teſtimony, but none againſt the late King *James* and Popery; I mean, not they of *Penn*'s Faction; for I ought to own that diſtinction, leſt I wrong the Innocent.

5. Do we not reaſonably demand an account of your Doctrine concerning Jeſus Chriſt, and the Holy Spirit, on whom all this ſtuff is fathered, as if ſaid by his Inſpiration, or that he had diſcovered all this to you? If there is no Chriſt but within you, and that's it you mean, all this may be true; for all this lewd ſtuff certainly *came from*

within, as *Mat.* 15. 18, 19. *Eph.* 2. 2. *Cap.* 4. 18. If Friends will be ſo pleas'd, I can tell them of a Stanch Quaker at this day ſo juſt and true, that being taken in the fact of Curſing and Swearing, freely owned, *'tis not I, but the Devil in me*: So may the Devil dwell and be Friends with the Quakers Chriſt within. But if that *Darkneſs and Corruption within* (whatever you call it) is your Chriſt, it's the Devil's Chriſt, and God's Chriſt warns you againſt it, in *Mat.* 6. 23. And what he ſpeaks, the Spirit ſpeaks unto the Churches, *Rev.* 2. But who or what is your Spirit? It now ſeems to confeſs Chriſt, and you read that occaſionally the Devil would do ſo, *Mat.* 8. 29. *Luke* 4. 34. If by the Spirit you mean that Divine, Eternal Perſon, who ſpake in and by the Prophets and Apoſtles, 2 *Pet.* 1. 19, 20. and ſpeaks ſtill in the written Word, 2 *Tim.* 3. 16. we know, this is not of him: But if your Spirit is your *pregnant imagination, or a wild Paſſion*, then it's granted theſe were acted by it. But then we that complain of *Socinians* and others, who make the Holy Ghoſt *a Divine Power, Quality or Creature*, muſt much more complain of you. Tell us therefore plainly, what *ye mean by Jeſus Chriſt, what ye think of him?* For ye have not told Dr. *Lancaſter* to ſatisfaction: Do you mean the *Light or any thing within you?* So ye are wont when ye tell us, *Chriſt is crucify'd within, riſen and exalted within*; yes, rather crucified than exalted, but how *both* I cannot deviſe. However take that notion with all its Non-ſence, how can this Light, or whatever elſe in you, *be Jeſus Chriſt*, i. e. be a *Saviour, and be Anointed*? for ſome of you know that ſo theſe names mean? How can that Light in you reveal Secrets, ſend Meſſengers (as you call your ſelves, *Witneſſes and Embaſſadors from the Lord Jeſus Chriſt?*) Why have not all the

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Quakers ſuch Revelations, or Diſcoveries, ſince they are all furniſht (and we too) with the Light within? Is this Chriſt of yours a Perſon, a glorious Lord, exalted at the right hand of God the Father, and ſuch as the Scriptures repreſent true Chriſt to be? Then down go the Sentiments moſt of you have ſo long eſpouſed about Chriſt: Yea are Apoſtates from Primitive Quakeriſm, and from Father *Fox*. That Jeſus deſcribed in Scripture was to ſeal up Viſion and Prophecy, *Dan.* 9. 24. or to give ſuch perfect diſcovery of God's Counſel and Will to the World, that the Spirit's extraordinary Gifts of Illumination ſhould be no more neceſſary, nor continued. But the Quakers by pretending to conſtant prophetical Revelation from him, deny his Work aforeſaid; and denying that he hath done his Work, deny *that He is come*, or worſe; nay, that *He ever was to come*, or *needs to come*. A ſingular Priviledge they have in having their Chriſt *within*, whom there's no danger of forſaking in any caſe; 'tis but to conſult their Light, 'twill give a Reſponſe like that, *Cum fueris Romæ, Romano vivito more*. Then enter Father *Molinos*, and all is done: They may in a new ſenſe (as their inward Chriſt will not fail to tell them) *become all things to all men*, as already in habits and geſtures; ſo may be Papiſts or Turks upon occaſion.

6. If you'll grant theſe Women were deceived, then who deceiv'd them? Was it not that old Maſter of Art, ſo Officious among the Sons of God, *Job* 1. The ſame that beguiled the Corinthians from pure Chriſtian Simplicity, 2 *Corinth.* 11. If they did err, God and his Spirit of Truth ſo far left them. And then I think

it worth your inquiry, what might be the occaſions or cauſes of that penal permiſſion, that no more of you be ſo enchanted. One moſt fatally intoxicating notion I take to be, that of the *ſaving Grace of God in all men*; what could men deviſe more proud and provoking, to bring all God's remedial proviſions into contempt? I can ſee nothing it ſaves, unleſs they mean that it ſaves them all care and pains in working out their Salvation. For no people ſleep ſo ſecure as they, without all fear or Spiritual conflict.

7. Is it not time to review all the Doctrines and Practices which upon this one Antiſcriptural conceit you entertain? If you are out of the way, never were men ſo fearfully out; no guide ſo ſlippery as that ye have choſen; a very *Proteus*, as all men ſee, only will not change white. Ye can confeſs or deny Chriſt come in the Fleſh, ye can own or diſown his ſatisfaction and righteouſneſs; value or deride and decry his benefits, Grace and Word *pro re nata*. The Antichriſts in St. *John* were honeſt men to you, and yet of them he ſaid, *they had not God*, becauſe they did not *abide in the Doctrine of Chriſt*. I do not equal all Quakers in this charge, but to all I ſay, Read, and conſider your ways, *Prov.* 14. 16. A wiſe man feareth and departeth from evil, but the Fool rageth and is confident: See alſo *v.* 6, 12, 14, 15, 17, 22, 25, 27, 33.

Secondly; if perchance ye will not read, nor hear, others will: wherefore them I invite to obſerve, from this our Narrative,

1. That

1. That Primitive Quakers were very troublesome to Magiſtrates and Miniſters with their pretended Meſſages from the Lord. They would come and openly diſturb Mr. *Gilpin* (and hundreds more) in the Church, and *H. W.* in his houſe, and the Juſtices in theirs. Such was the temper and tendency of the Quakers Spirit, they could not ſtay at home in their callings, 2 *Theſſ.* 3. 6. to 15. They were immediately carried againſt Magiſtracy and Miniſtry, the two ſo great Ordinances of God for governing and bleſſing the World; but what's the matter that we ſo ſeldom hear of their Meſſages now adays to Magiſtrates and Miniſters? Why none to King *William* and his Parliament, as to *Oliver* and his? They can tell a pretty reaſon or two: But we may ask, is their Spirit ceaſed, or are they weary (O *utinam*!) with ſeeing their Prophecies ſo oft baffled and diſappointed? had they not need aſſure the Magiſtrate, that now their Mind is changed? Elſe how unſecure is the State and Church? Whom may they not accuſe at this rate? And inſtigate others (for herein the Pope and they agree) to execute their *Anathema's*? Mark the Peaceable mind, and Innocence of unfighting, unſwearing Quakers: Others they'll imploy to ſwear, at every Cuſtom-houſe, that is, *to be damn'd to do their drudgery*. And *G. K*'s caſe alone ſufficiently ſhews the World their benignity to any they diſlike. See 1 *Joh.* 3. 10, 12, 15. *Prov.* 27. 14. Wrath is cruel, and Anger is outragious, and who can ſtand before Envy?

2. That Scripture and Quakeriſm are mutual enemies; *H. W.* muſt forſake that, if he'l turn Quaker, Turk, or Papiſt; none of their Meſſages to him are from that. Indeed they boldly

Ape its Language, as the Devil uſes to do, in his Oracles. But if Scripture is ſuch *Serpent's meat*, ſuch a Lying Book, or is not (as it affirms it ſelf to be) the *very Word of God*, why doth the pretended Spirit of God in Quakers aim to ſpeak ſo like it? uſe its Phraſes, and way of delivering its reports? Doth the Holy Spirit, or does Jeſus Chriſt love to reſemble and imitate falſe ſeducing Authors? as the Pen-men of the Bible are, if they be not ſuch as they own themſelves to be: But if indeed they were ſent and taught of God, then is Quakeriſm contrary to the Doctrine that is of God. I know what reſpect they give it, ſince a good Act of Parliament taught them what to ſay for peace; but how elſe do they yet honour it? And till they do, what ſort of Chriſtians can they be? The Jews were to retain and obſerve *Moſes's* Law, *Mal.* 4. 4. and we Chriſt's, *Matth.* 28. 20. and *Chriſtians* I find thoſe called, who received Chriſt's and his Apoſtles Doctrine about the Perſon and Office of Chriſt who died for Sinners: *Acts.* 11. 26. with *Eph.* 2. 21. But theſe do not: Nay, you hear them count thoſe good Chriſtians that heard not this Doctrine; but what *Believers* can ſuch be? *Ro.* 10. 14. Do they not hereby confeſs another Chriſt? *Ro.* 16. 20, 24. Well, though they be Enemies to Scripture, in them the Scriptures of both Teſtaments are fulfilled, that ſuch *deceivers will come*, Matthew 24. and that there is a Spirit of Error as well as of Truth; *many ſmall Antichriſts* as one Grand one; ſo that we need not call in queſtion our Scripture-Chriſtianity for them; nay, they afford us an argument that it is the very Word or Words of God,

3. Obſerve the pride and danger of caſting off Scripture-Rule. Honeſt Men come to the cleareſt Light to be tried and undeceived; theſe run from it, that none may have whereby to convince them, admitting no appeal but to their own Light, *i. e.* the Defendant will be his own Judge: This holds them faſt in the Devil's ſnare. And how credulous can they be of any Reports! I know whom they ſurmiſed to be the Author of a Book that offended them, and Anſwered it as his, with many lying, ſcurrilous Reflections, when he knew no more of its Author than they: But that's a ſmall thing. Mark how this Woman's Revelation began, even *at her FEET*, to make ſure of entire poſſeſſion; no wonder they count all others *carnal*, ſince Quakers are *all over ſo Spiritual*, that they can receive ſpiritual Impreſſions and Divine Revelations, even in their heels; but hear the conſequence, *Ezek.* 13. 3, 5. 6, 8, 9. and *v.* 17. to 23. I have ſometime heard of Monkiſh Diſpoſſeſſions, and egreſſe of Demons *à poſteriori*, but never of any illapſe of the holy Spirit like this. *Riſum teneatis?*

4. How buſy the Devil hath been, is, and will be againſt the Word and Spirit of Chriſt, and thereby againſt his Church and Honour; and ah! how ſtrong his deluſions when once admitted? Hardly were any of theſe ſeduced Wretches wrought to the leaſt meaſure of Repentance, and ſhame, after moſt woful fruſtrations of their Dreams, and publick detection of their Lies. This is the fruit of caſting off Scripture, Miniſtry and Ordinances as outward, carnal things; ſo eaſy it is to retain a pretence of Religion quite ſeparate from its life, truth and power. Here we have great ſwelling names of

Spirit

Spirit and *Revelation*, and of *Jeſus Chriſt*, but coupled with a fierce bloody Zeal as any in Popery. Might not ſuch Revelation be as good a Warrant to Poiſon or Stab *H. W.* as to put the Magiſtrate upon hanging him on ſuch proof? Reader, theſe are no new things in the World; Marvell not if the Devil acts now as he did of old. But what a ſenſleſs ſhamm is Quakers pretence to *Univerſal Charity*? Sometimes they tell us that even *Socrates* is ſafe in obeying his Light, as *T. S.* of late; why then do they not let all alone to be taught by their own Light? But their treatment of *H. W.* when reclaim'd, ſhews that they can endure none but themſelves. And here obſerve their ſingular Charity to Proteſtants, whom they ſet on even grounds with Papiſts, Jews, Turks and Pagans; juſt ſo and no more. A goodly price is this put on Reformed Religion! and the glorious everlaſting Goſpel! ſince Pagans be and do as well without it. But ſays the Spirit of Truth ſo? *Pſa.* 147. 19, 20. *John* 14. 6. *Eph.* 4. 18. and are not we highly obliged by this their Candor? Oh the front of theſe Men! Truly did we uſe Scripture no more in our houſes and Aſſemblies than moſt Quakers do in theirs, as well we might be Pagans.

5. Mark by what means *H. W.* once a Quaker, eſcapes out of their Net. In him you firſt ſee there may be fearful long Backſlidings of good people, *Pſ.* 37. 23, 24, to 34. whom yet effectual Grace will recover, as *Peter*. *Satan* though he winnow them, ſhall loſe his prey. Were it poſſible, he would deceive the very Elect, *Mat.* 24. 24. But Chriſt hath prayed *that their Faith do not utterly, finally fail*: Wiſe and merciful proviſion

proviſion hath he made in the new Covenant for ſuch Caſes, *Jer.* 3. *Ezek.* 36. *Hoſ.* 14. 4, 5. But ſee here by what Methods and Arguings he was ſet right, and reduced to Truth; 'twas a juſt uſe of his Reaſon, and conſideration guided by Scripture, that repreſented Quakeriſm to him groundleſs, abſurd and Impious; then durſt he no longer abide in it: May others give like Glory to free, rich and powerful Grace, *Ezek.* 16. 61. 63. 2 *Cor.* 6. 16. coming out from among Unbelievers.

6. How wiſe and faithful is the Lord in exerciſing his Children by Perſecutions, Afflictions, Reproaches, *&c.* according to *Pſal.* 119. 67, 71, 75. for much endeavour had been uſed to convince *H. W.* and his Wife, of that Error; but rather than let them ſin unto death, God permits their own neareſt Relations to be their ſharpeſt ſcourge; this opened their eyes to let them ſee the ſtrong Deluſions of the Quaking Spirit, and now they humble themſelves greatly; write an Acknowledgment of their Errour; beg Prayer of the Church, *&c.* and after a while, were received. Reader, ſee *Pſal.* 94. 12, 13. *Pſal.* 119. 78, 79, 80. *Heb.* 12. 10, 11. wherein the Lord fully declares his fatherly purpoſes in correcting his Children, eſpecially in caſe they go aſtray. But it's dreadful when Corrections make no impreſſion, *Jer.* 5. 3. Thus it hath been with the moſt of *H. W's* perſecutors to this day; concerning which frame of Spirit I wiſh others may take warning from *Jer.* 6. 10, 15, 16, 17, 19 —— *cap.* 8. 5, 6, 12.

7. Think

7. Think what need of thy Compaſſions and Prayer for theſe ſo deluded, that by the Goſpel they may be better enlightned, *Acts* 26. 18. *Rev.* 3. 18. The Lord is patient, (Oh how patient!) towards them, ſuffering his Name to be thus blaſphemed. The day is not yet come (but it is coming, *Jude* 14, 15.) wherein he will judge the World by the Lord Jeſus Chriſt, whom he has ordained Judge of the Quick and Dead. While he thus forbears, it's meet we ſhould act in a like Spirit towards ſinners. 2 *Cor.* 5. 10, 11. *Cap.* 6. 1. 2 *Tim.* 2. 24, 25. even towards theſe; they are not alike deplorable. God once convinced many obſtinate *Jews*, and will more; ſo he recover'd many from the depths of Popery: Nor are all Quakers equal in ſin. Some ground of charitable hope remains, that if they durſt examine, the Veil might be rent from their blinded minds. I know their danger from 2 *Cor.* 4. 3, 4. 2 *Tim.* 3. 13. but *H. W.* and others, after many Years deluſion were recovered. Who then dares ſay that no more ſhall, after a longer ſtay in their Tents? They muſt be rebuked ſharply; yet, Chriſtian Reader, put on Bowels of large Compaſſions: Charity for thee they have none, till thou turn Quaker; no, not common Pocket-charity, moſt of them confine that to their own; thou therefore put on the more Charity to them, as Chriſt Jeſus to the obſtinate, murdering *Jews*. It's hard to ſay what thou canſt do to convince or gain any of them. If they will not hear thee, nor the Church, they muſt be left to God. But *Noah*, that perfect Man, and preacher of Righteouſneſs, condemned the World. That thou mayſt profit them, or at leaſt Antidote thy ſelf, I beſeech thee,

1. To practiſe in the name of Chriſt that Mortification of Luſts and Paſſions they pretend to; particularly that of Self-conceit, Revenge, and fiery Zeal: Theſe thou ſeeſt our Perfectioniſts had not put off. St. *John* in his day, to ſecure againſt worldly Anti-Chriſts then appearing, adviſed to crucify worldly Affections, 1 *Joh.* 2. 15. *cap.* 4. 5, 6. ſo ſay I: Love of Gain hath made many Quakers; for the Devil, and the worſt of Men will be kind to their own.

2. Adorn Chriſtian Doctrine (which they profeſs not) in a holy, ſhining life: Be better than they, 1 *Pet.* 2. 9. Do they make ſhew of any Vertue, or laudable practice? It's a vile ſhame if Chriſt's Diſciples out-do them not, whoſe Light, Principles and aſſiſting Grace ſo far exceed theirs. They once made a ſpecious ſhew of Humility, Self-Denial, Contempt of the World, plain, upright Dealing, frugality and gravity in Apparel: The World ſees it's not ſo now; their Rule can ſtretch and bend, but thine is not ſo ſlippery and movable: Let them ſee, that better Principles make better Men; eſpecially beware of caſting any Offence before them to confirm them in their way.

3. Keep Humble and low in thine own eyes; There is no cauſe that ſinful man ſhould lean to his own wiſdom, ſtrength, or Righteouſneſs. God reſiſteth the proud that will not bow to, and depend on his Guidance and Grace; but his Favour he ſhews to the Humble, ſuch he guides, leaving others to be miſguided by their own luſts. *Pſal.* 81. 11, 12.

4. Mag-

4. Magnify Jeſus Chriſt the incarnate Son of God, the great Light, and Saviour of the World, as neceſſary to thee in all thy Affairs with God, and with thy Spiritual Enemies, 1 *Cor.* 1. 31. *Col.* 2. 3, 4, 5, 6, 7, 8, 9, 10. He is precious to ſuch as know him, or themſelves, *Phil.* 3. 7, 8. The Faithful cleave to, and follow him in all his Ways and Ordinances; by Faith in him they live and are preſerved. Ah! Reader, beware of them that vilify him, and his Wiſdom; Beware of the Quaker's Spirit and Inſinuations. It has oft appeared that ſuch as have joined themſelves to them, are prepared for any Deluſions the Devil can ſuggeſt; their caſe is mournful, but they ſcorn our pity. It's diſmal to think how ſeldom any of them are reclaimed, and how Pagan-like their young Generation is educated; but that this ſhould be at this day in a Reformed, Evangelized Nation is ſaddeſt of all.

5. Grieve not the Holy Spirit of Truth. Ah! where wilt thou run when he ceaſes to lead thee. Dare not to diſobey that Light he conveys by and from the Oracles of God. Receive Heavenly Doctrine, even the whole counſel of God in the Love of it, leſt thou be delivered to believe lies, and hardened through the deceitfulneſs of Sin. Of all people, proud, empty Profeſſors, whoſe ears are itching, are likeſt to be the Seducer's Prey; for this I dare appeal to all that mind their late Proſelytes. When many deceivers were abroad, St. *John* thought it needful more fully to inſtruct and confirm his Diſciples in preſent Fundamental Truth, which thoſe and ours agree to ſubvert. See 1. *Joh.* 2. 18. *&c.* St. *Paul* alſo went about confirming the Diſciples ſouls, Acts 14. 21, 22, 23.

i. e.

i. e. in the Doctrine they had received, *Eph.* 2. 20, 22. hold that faſt, 2 *Theſ.* 2 14,15. *Jude* 3.— 17,18, 19; 20. *Rev.* 2. 24, 25. Surely theſe cautionary admonitions are of uſe ſtill, and ought to be alike acceptable to thee.

Finally, Dread the Methods whereby others were inveigled, *i. e. a pretence of all inward Spirituality in Religion.* A form of Godlineſs without Life and Spirit God abhorrs; but while we are in the Body, we muſt employ Souls and bodies in his worſhip, we muſt have viſible, ſenſible ordinances; ſuch the Wiſdom of God hath appointed us: But theſe waxing ſecure and wanton in formal profeſſion, firſt caſt off all ordinances, all outward duties, all prayer, only with this reſerve, when their own Spirits would give 'em a jogg, *i. e.* when their fleſh had nothing to object. Thou therefore when tempted to quit the beaten path of Scripture-worſhip, be ſure to ſee good and clear divine Warrant for any new way commended to thee. So thou hadſt need, who muſt render to God an account why thou doſt turn aſide from the great Shepherd's Tents. Wiſe *Solomon*, in *Proverbs* 2. 20. counſels thee to walk in the way of good men, and keep the paths of the Righteous; So *Heb.* 6. 12. do you ſo, praying all along to be taught of God, and led by his Spirit into all Truth by means of his Word. *Pſ.* 119. 18. Open thou mine eyes, that I may ſee wondrous things out of thy Law. *v.* 19. I am a ſtranger in the Earth, hide not thy Commandments from me. *v.* 24. Thy Teſtimonies alſo are my delight, and my Counſellors.

THE CONCLUSION TO THE *Sober-minded Quakers.*

ONce more I beſeech you hear what this ſtory ſpeaks to you: You plainly ſee the native tendency of your pretended Revelation; yet all your Speakers to this day hold faſt that pretence, alledging they know not who ſhall ſpeak, untill *the Spirit moves* in that very hour of the aſſembly; nor what ſhall be ſpoken: A conceit that has oft made me ſmile, when I have been told a week beforehand by your ſelves, that ſuch a man will on ſuch a day ſpeak at ſuch a place, but *ad populum phaleras*, the credulous Mob muſt ſtill be fed with wonders, and the Women too, (who of all things love to have their Tongues at liberty) muſt be heard gagling as the green *Apron* gives them utterance: Of this I know ſome of you are ſick and weary, though they dare not openly condemn it, ſince ſo many have undertaken to juſtify that impudent contradiction to the God of Order, and to baffle thoſe 2 plain texts. 1 *Cor.* 14. 34, 35. 1 *Tim.* 2. 11, 12. But in truth the woful miſadventures of our 3 ſhe-Apoſtles, not to mention the fulſom noiſe and nonſence of ſuch others, may well turn your ſtomachs againſt that principle which

which has let the Female Spirit loose: How to get rid of this unruly Evil by your notion, I cannot discern: Therefore I adjure you, seriously consider what you have done in casting off Scripture-rule, or plucking up that hedge, chusing to walk in another light: Some of your Crafts-men, I know, do now deny this, whose Ingenuity I cannot but admire, since the Fact is notorious in 100 of your Books, and in constant practice; for God's Book has no place or honour in your Assemblies, nor do your Teachers submit themselves or Doctrine to that Judge. From this you cannot honourably retreat, without taking shame to your selves, as sincere Penitents use to do; and proclaiming to the World that herein was your first and most dangerous Error: If yet you see it an Error, 'tis a fatal one, Why then will you not confess and forsake it; as *Psal.* 119. 176. *Prov.* 19. 27. Erring is common to Men, and why not to you? 'Tis an old, and common Error, and harder to correct, but the more necessary, since you can else never know wherein to return. The Scripture is God's own provision, to prevent or recover from Delusions: If you will not yet appear before that Tribunal, I think you cover your Sins, and cannot prosper: come forth therefore from the tents of Deists and Papists, and all that shun heavenly light; and if you mean honestly, let us see you henceforth teach and worship, and walk by this holy Rule. Search the divine Records, which are able to make you wise to Salvation through faith in Christ Jesus. You cannot do less, if you have due care of Immortal Souls; it's utterly unsafe to continue under other guidance: Resolve but on a little honest humility, and you may escape the snare of the proud Devil, praying as *David*, *Psal.* 119. 10, 11. 18, 19. 33 to 37. and God may yet grant you Repentance to the

acknowledgment of the Truth: Your Spirit is grown evidently tame and towardly in other things, it keeps exact time in your Meetings by virtue of a watch *within you*, for an *outward clock*, or Glass, on a high place is an abomination: Why then may it not allow you to alter in this, which is the very foundation of all you do amiss? Close not now your Eyes to this warning, for fear of that Condemnation in *Joh.* 3. 18, 19. *Joh.* 9. 41. What I advise you is just and fair: Which if you will not hear, it only remains, that (as the good old Prophet *Jeremy*) my Soul weep in secret over your incorrigibleness, and that you reap the bitter fruits of your obstinacy, as the very true and faithful Witness, the Son of God, has denounced in *Luke* 19. 42.

THE END.

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OF

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HISTORY

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THE PREFACE.

THE Controverſie of Quietiſm, *which is the Subject of the following Book, having made a great Noiſe in the World, and taken up the Conclave of* Rome *for ſome Months, and nothing having as yet appear'd in* Engliſh, *but on the ſide of the Defendant, the Arch-biſhop of* Cambray: *It is not at all doubted, but this Book, which is the Biſhop of* Meaux's *Hiſtory of that Hereſie, and his Anſwer to the Arch-biſhop of* Cambray, *will meet with a good Reception from the Publick.*

The Church of Rome, *who hath all along boaſted ſo much of her Unity, muſt of Neceſſity forbear now to urge that Plea any more, when as it will appear by this Book, ſhe is reduc'd to ſuch a ſtrait, that either ſhe muſt condemn the Generality of the Clergy of* France, *or the Arch-biſhop of* Cambray, *and divers Perſons whom*

ſhe has Canonized for Saints. It will alſo appear but too too evidently from this Treatiſe, that Quakeriſm *owes its Origine to that Anti-chriſtian Church, and that their Opinions are much favoured there at preſent, when ſuch horrid Blaſphemies as thoſe the Biſhop of* Meaux *charges upon M.* Guyon, *and her Champion, the Arch-biſhop of* Cambray, *from Letters and Manuſcripts under their own Hands, continue ſo long without a Publick Cenſure, whilſt at the ſame time ſhe foments a Raging Perſecution againſt the Proteſtants in* France, *and hath rais'd a New One againſt thoſe of* Germany.

THE

A HISTORY OF Quietiſm.

SEing my Lord Archbiſhop of *Cambray* deſires an anſwer to his demands ſo preciſely, and that in this conjuncture, none of 'em are more important than thoſe that regard our proceedings, which he endeavours by all means poſſible to render odious, whereas he himſelf pretends always to abound with Charity and Meekneſs even to exceſs; If I ſhould delay to ſatisfie him, he would reap too great an advantage from our ſilence. What does he not inſinuate againſt us by theſe words of his anſwer to our Declaration? The proceedings of thoſe Prelates of whom I have juſt cauſe to complain, have been ſuch, that I have reaſon to think I ſhould not be believed if I related them, and indeed it is fit to conceal the knowledge thereof from the Publick. Nothing

can be imagined more vigorous and extream than what is included in this diſcourſe, wherein by feigning a deſire to keep ſilence, he ſays more than if he ſpoke out. That he may juſtifie himſelf to be in the right, and make us appear to be in the wrong, this Prelate in the firſt Edition of his Anſwer lays down this important matter of Fact: *That he had got it* to be propoſed to my Lord of *Chartres* that we ſhould by conſent Petition the Pope to order a new Edition of his Book to be regulated by his Divines at *Rome*; ſo that we ſhould have nothing to do but to rely upon thoſe Divines: And a little after, I demanded a ſpeedy anſwer, but inſtead of that I received the Printed Declaration againſt me. We know nothing of this pretended matter of fact. My Lord of *Chartres* will inform the Publick touching his concern: But without expecting the confutation of a fact of ſuch importance: My Lord of *Cambray* retracts it himſelf, ſeeing he would have recalled that Edition, though publiſhed at *Rome* by his own order; and that in the other which he ſubſtitutes in its place, he ſuppreſſes the whole Article. We have in our hands both Editions, the one wherein he alledges that matter of fact, and the other where it is ſuppreſſed; and the proof is demonſtrative, that that Prelate, without remembring the facts he alledges, writes the moſt odious things that can come into his Head, and at the ſame time ſo falſe, that he himſelf is obliged to retract and ſuppreſs them intirely.

2: This

2. This is enough to let the World ſee what a fine gloſs he would put on his own Conduct; and in what frighful Colours he would ſet off ours. His chief aim is to defame me; and he is not ſatisfied to accuſe me in all his Letters of *a precipitant and imbittered Zeal*: It is to me that he writes thoſe words: *You never ceaſe tearing me in pieces*; and what is ſtill more injurious, *You every where deplore my Condition, and rend me pretending to bewail me*. He adds, *What can any one think of thoſe Tears that ſerve only to give more Authority to the Accuſations?* in the ſame Letters he ſays, *Paſſion hinders me from ſeeing what is before my Eyes; and the exceſs of my prejudice bereaves me of all exactneſs.* I am, ſays he, *the Author of the Accuſation againſt his Book: I am that unmerciful Man, who not being able to glut my fury by the indirect and ambitious Cenſure contained in our Declaration; redouble my blows upon him in particular: And adds, That when come to my ſelf again I make uſe of ſmooth words to call him a ſecond Molinos*; an expreſſion that never came out of my Mouth, this Prelate knows himſelf, that I have always diſtinguiſhed betwixt him and *Molinos* in their Conduct, and alſo in certain Conſequences, though he has advanced all his principles. But here are more particular Accuſations:

3. *I do not comprehend at all, ſays he, the Conduct of Monſieur* de Meaux: *On one hand he inflames himſelf with indignation*: (for to hear him ſpeak I am never *compos mentis*) *&c. Inflames himſelf, I ſay, with indignation, when any one*

ſeems but to doubt whether there may not be ſomething of Evidence in Md. Guyons *Syſtem: On the other hand he gives her the Communion himſelf, he authoriſes her in the daily uſe of the Sacraments, and when ſhe leaves* Meaux *he gives her a full atteſtation, without requiring any act from her whereby ſhe may formally recant any Error: Whence then can ſo much ſeverity and ſo much remiſneſs proceed?*

4. Theſe are the reproaches we have under the Hand of My Lord of *Cambray*, in a writing ſtill extant. He knows well enough to whom he directed it, and we ſhall have occaſion to ſpeak of it hereafter: Every thing is untrue in the place juſt now mentioned: He would not be ſo juſt as to ſay that I gave the Communion (once only) to Madam *Guyon*, and to obſerve in the mean time that it was at *Paris*, where ſhe was admitted to it by her Superiours: So that it was not ſo much as in my power to exclude her from the Sacred Table: They gave her the Holy Sacraments in conſideration of the frequent profeſſion ſhe made of an actual Submiſſion and Obedience. At *Meaux* I appointed her a Confeſſor, to whom I gave full permiſſion to give her the Communion upon account of the intire Submiſſion ſhe expreſt both by word and writing in the moſt expreſſive terms that could be conceived. She ſubſcribed the Condemnation of her own Book, as containing ill Doctrine: She alſo ſubſcribed our Cenſures, wherein her Printed Books and her whole Doctrine are Condemned: And in the laſt

laſt place ſhe rejected by a ſpecial writing on purpoſe, the Chief Propoſitions that formed her Syſtems. I have all theſe acts under her Hand, and I gave that Atteſtation which they call a full one, only in reſpect of thoſe acts therein expreſly enumerated, and with ſpecial prohibition that ſhe ſhould not Direct, Teach or Dogmatiſe; which ſhe agreed to under her Hand in that ſame atteſtation. Thus that incomprehenſible mixture of remiſneſs and rigour is cleared by thoſe Acts, and the Accuſation of my Lord of *Cambray* manifeſtly proved to be falſe: Who does not then perceive by this, that no Credit ought to be given to the Facts which that Prelate alledges againſt a Brother, and intimate Friend ſuch as I was? I readily grant to my Lord Arch-Biſhop of *Cambray*, that if we have done him any wrong, he ought, as he repeats without ceaſing, to maintain the Honour of his offended Miniſtry; let him do us the ſame juſtice. I am then on the other hand bound to make the truth appear, upon the complaints he makes uſe of to exaſperate the Publick againſt me. We muſt then find out the ſource, and what may be the cauſes of thoſe deceitful Tears, and of the Paſſion he accuſes me of: We muſt look back as far as the Origine to ſee whether it be Charity or Paſſion that has guided me in that Affair, It has laſted above four years, and I am the firſt that was drawn into it. The connexion of the matters of fact does not allow me to ſeparate them, and I am neceſſarily bound to relate all the particulars of that unpleaſant Hiſtory when the

Conduct of my ſelf and of my Brethren cannot be underſtood but by that means.

5. It cannot chuſe but be very afflicting to ſee Biſhops come to ſuch diſputes, even as to matters of fact; it is a ſubject of Triumph for the Libertines, and an occaſion of their accounting Piety Hypocriſie, and of holding the affairs of the Church in deriſion: But if People won't be ſo juſt as to look to the Original, they muſt judge without reaſon. My Lord of *Cambray* boaſts of it every where that he was not the firſt that wrote, that he might thereby perſwade the World he has right on his ſide, and lay us under an odium as being the unjuſt agreſſors. He directs thoſe words to my ſelf: Who was it that writ firſt? Who was it begun the Scandal? But is it lawful to diſſemble certain and publick matters of fact? Who is it really that appeared firſt in Print upon this Subject, I or my Lord of *Cambray*? Who was it that firſt in an Advertiſement at the beginning of an important work gave notice that he deſigned only to explain more at large the Principles of two Prelates, (my Lord of *Paris* and my ſelf) which were made publick to the world in four and twenty Propoſitions? Had we agreed together that he ſhould explain our Principles? Had I ſo much as ever heard of his Explanation? My Lord of *Cambray* ſays many things of my Lord of *Paris*, which that Prelate hath confuted by unqueſtionable facts, and with general applauſe. But as to me, the excuſes my Lord of *Cambray* makes have not the leaſt ground, ſeeing

it is certain that I never ſo much as heard of the explanation he had a mind to publiſh of our Common Principles. Did I deal with my Lord of *Cambray* in this manner? And when I was about to publiſh the Explanation I had promiſed of our Doctrine, did not I at firſt put the Manuſcript into the hands of my Lord of *Cambray* in order to examine it? Theſe are moſt certain matters of facts, and ſuch as are not to be denied. I am then plainly innocent of the differences that have happened between us; though I am accuſed as the Author of all the miſchief: If inſtead of explaning our principles, it appears that we are accuſed of Capital Errors: If he fill a whole Book with the Notions of *Molinos*, and only gild them over with ſpecious pretences, ought we to ſuffer it? The only thing then we are to do, is to examine whether the bottom of our cauſe be as good as we have demonſtrated it elſewhere: But in the mean time it is clear in the face of the Sun, and before God and Men that we are not the Aggreſſors; that our defence was lawful in as much as it was neceſſary, and that there was not the leaſt ſhadow for controverting that part of the proceeding which is the ground work of all that followed.

6. The reſt is no leſs evident: But in order to acquaint the Publick therewith, ſeeing my Lord of *Cambray* himſelf urges us thereto, and that he has five hundred People at his beck all over Europe to eccho his Complaints every where; what elſe can we do, but repeat things again, from the very

Original by a Narrative as plain on the one hand as true on the other, and maintained by certain Proofs.

1. For a long time I heard it from Persons eminent for Piety and Prudence that the Abbot of *Fenelon* was favourable to the new way of Prayer, and I had proofs given me of it, that were not altogether to be rejected. Being concern'd for himself, for the Church, and for the Princes of *France*, whose Tutor he was, I often discoursed him upon that Subject, and endeavour'd to discover his Sentiments in hopes of bringing him back to the Truth, if he should a little swerve from it. I could not persuade my self that a Person of his Light, and of that docible Temper I took him to be, could fall into these Delusions; or at least continue in them, tho' he might perhaps be dazzled by them. I have always entertained a firm persuasion of the strong influence of Truth upon those that hearken to it, and I never doubted but the Abbot of *Fenelon* was attentive to it. Yet I was somewhat uneasie to find he did not enter so frankly with me upon that matter, as he did upon others that we treated of ever day. At last God deliver'd me out of that uneasiness: And a Friend to us both, a Person of eminent Merit and Quality, came when I thought least on't, to declare to me that Madam *Guyon* and her Friends were willing to refer her way of Prayer and her Books to my Judgment. It was about *September*, 1693. when this was proposed to me. Now to divine why they imparted that

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Secret to me, whether it was one of those Sentiments of Trust God puts, when he pleases, into the Hearts of Men, to bring about his hidden Designs, or whether they only thought that in the present conjuncture, some protector or other, must be look'd for amongst the Bishops: This, I say is beyond my reach. I won't use Arguments, I design only to relate Matters of Fact, which, as in the sight of God, I have as fresh in my Memory as the first day, and know them also by the Writings concerning them, I have in my Hands.

I am naturally afraid to incumber my self with Business to which I have not a manifest Call; What happens in the Flock committed to my Charge, notwithstanding my Unworthiness, does not give me much Trouble; I put confidence in the Holy Ministry, and the Divine Vocation. As for that time when they proposed to me to examine that Matter, they repeated so often, that it was the Will of God, and that Madam *Guyon*, desiring nothing else but to be taught, a Bishop in whom she trusted could not well refuse her the Instruction she demanded with so much Humility, that at last I yielded. I soon knew it was the Abbot of *Fenelon* who had given that Counsel; and I thought it a happiness to find such a natural occasion offer of explaining my self with him: God would have it so. I spoke to Madam *Guyon*; all her Books were delivered to me, and not only the Printed ones, but also the Manuscripts, as her Life, which she had written in a great Volume, some Commentaries upon *Moses*, *Joshua*, *Judges*,

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the Gospel, the Epistles of St. *Paul*, the *Revelations*, and several other Books of Scripture. I took them with me to my Dioceſs, whether I was a-going: I read them with attention: I made large Extracts of them as are usually made of a Subject, by one who is to judge of it; I wrote down at length with my own Hand her very words; and marked the pages, and in four or five months I fitted my self to pronounce the Judgment that was demanded of me.

2. I never would take upon me neither to hear the Confession of that Lady, nor to direct her though she propos'd it to me, but only to declare my sentiments of her of prayer, and of the Doctrine of her Books, making use in the mean time of the liberty she gave me to command or forbid her, in that matter, as God whose light I continually begg'd, should be pleas'd to inspire me.

3. The first occasion I had to make use of that power was this: I met with an account in the Life of that Lady, that God did give her such abundance of grace, that she burst out with it in a Literal sense, so that they were fain to unlace her: She did not forget to take notice that a Dutchess once on a time perform'd that Office for her in that condition, they often laid her upon her Bed; and many times if they did but stay and sit by her, they receiv'd the grace of which she was full, and that was the only way to ease her: She said moreover in expres words, that those graces were not for her; that she had no need

need of them, being full of grace otherwiſe, and that this ſuperabundance was for others. I looke upon this immediately as haughty, new, and unheard of, and therefore at leaſt very ſuſpicious, and my heart that had a continual loathing of the Doctrine of the Books I read, was not able to brook that manner of giving grace. For if you take it diſtinctly, it was neither by her prayers nor admonitions ſhe gave it; there was no need of any thing elſe but to ſit by her to receive an immediate effuſion of that fulneſs of grace, being ſtruck with ſo amazing a thing, I wrote from *Meaux* to *Paris* to that Lady, forbidding her, as God did by my mouth, to uſe that new way of communicating graces, until ſhe were further examin'd. I was willing to proceed moderately in every thing, and to condemn nothing abſolutely before I had ſeen all.

4. That part of the Life of Md. *Guyon* is of too great conſequence to be left doubtful; therefore I ſhall give the explanation of it in her own words. *Thoſe*, ſays ſhe, *that the Lord has given me*; (this is the ſtile all over the Book) *my true Children have a tendency to keep ſilence by me. I diſcover their need, and communicate to them in God what they want; they feel very well what they receive, and what is communicated to them with fulneſs.* A little after, *There's no more to be done but to ſit by me in ſilence*; therefore that communication is called *the communication in ſilence*, without ſpeaking and writing; it is the Language of the Angels, that of the Word which

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is but an eternal ſilence: Such as ſit thus by her *are nouriſhed*, ſays ſhe, *inwardly by the grace which I communicate in fulneſs* as they did receive the grace around her, *I felt my ſelf*, ſays ſhe, *to empty and be eas'd by degrees; every one receiv'd their grace according to their degree of prayer, and felt by being near me that fulneſs of grace brought by Jeſus Chriſt: It was like a Sluce that over-runs with abundance: They did feel themſelves filled, and for my part I felt my ſelf to be emptied, and to be eas'd of my fulneſs: My Soul was repreſented to me like one of thoſe torrents that fall from the Mountains with unconceivable ſwift.*

5. What ſhe tells with particular care is, as has been ſaid, that there is nothing for her ſelf in that fulneſs of grace; ſhe repeats every where that all was full; there was nothing empty in her: She was as a Nurſe that burſts out with Milk, but takes none at all for her ſelf: *I am*, ſays ſhe, *for theſe many years, in a ſtate that ſeems equally naked and empty; and for all that I am very full: A water that fills a Pool to the brink; as long as you ſee it keep within bounds, it affords nothing by which its fulneſs may be diſtinguiſhed; but if a ſuper-abundance be added, it muſt either diſcharge it ſelf or burſt out: I never feel any thing for my ſelf; but when they ſtir at any time that Fund which is inwardly full and calm, that cauſes the fulneſs to be felt with ſo much exceſs, that it guſhes out upon the ſenſes: It is*, continues ſhe, *an over-flowing of the fulneſs, a guſhing out of a Well, always*

always full for ſuch Souls as have need to draw the Waters of that fulneſs: It is the Divine Ciſtern whence the Children of Wiſdom draw inceſſantly what they ſtand in need of.

Being at a time in one of thoſe exceſſes of fulneſs, having ſome perſons about her, and a Woman ſaid that *ſhe was fuller than uſually*; *I told them*, ſaid ſhe, *I ſhould die of fulneſs, and that my ſenſes were ſo overwhelmed by it as I ſhould burſt*: It was upon this occaſion that the Dutcheſs ſhe mentions, and whom I ſhall never diſcover, *unlaced me*, ſays ſhe, *out of charity to eaſe me*; which *was not able to prevent my body from burſting on both ſides, through the violence of the fulneſs.* She eaſed her ſelf by communicating of her fulneſs to a Confeſſor whom ſhe deſcribes, and to two other perſons that I ſhall not name.

It was after having ſeen thoſe things, and many others of as great conſequence which I ſhall relate, that my Lord of *Cambray* perſiſts in his Defence of Madam *Guyon* in ſuch terms as will be amazing, when we come to the Article where I muſt quote them, as written with his own hand. It will be then as clear as the Day; and by what is already perceived, that Madam *Guyon* is the ground of this buſineſs after all, and that his deſire alone to maintain her, has ſeparated that Prelate from his Brethren, ſeing he attacks me, as has been ſeen, upon my procedure with Madam *Guyon*, as well as with himſelf, and that too in ſuch a manner as might render my Miniſtry and my Conduct odious to the whole Church, he

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ſhould have foreſeen what his reproaches would conſtrain me at laſt to diſcover : But a higher reaſon ſtill compels me to ſpeak. We muſt fortifie the minds of the Faithful againſt a ſeducing Doctrine, which ſtill has a being: A Woman that can deceive Souls by ſuch Deluſions ought to be made known, eſpecially when ſhe meets with Admirers and Defenders ; and has a great party for her with an expectation of new things as ſhall be ſhewn hereafter. I confeſs this was really a a work of Darkneſs which we ought to wiſh might have been kept hidden, and I ſhould have concealed it for ever, as I have done for above three years with an unpenetrable ſilence ; had they not too exceſſively abus'd my diſcretion, and had not the thing come to ſuch a point, that we muſt for the Service of the Church plainly lay open what ſhe had privily hatch'd in her boſom.

8. Madam *Guyon* perceiving preſently that I found many extraordinary things in her Life, ſhe thereupon prevented me by a Letter written and ſigned with her own Hand, thus, *There are three ſorts of extraordinary things that you may have obſerved: The firſt which regards the inward Communications in ſilence; this may be eaſily atteſted by a great number of perſons of Merit and probity that have tried it: Thoſe perſons whom I ſhall have the Honour to name, when I have that of ſeeing you, are able to juſtifie it. As for the things that are to come, it is a thing that I don't much care any body ſhould mind: This is not the eſſential point:* But I have been obliged to write all. *Our Friends*

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may eaſily juſtifie that to you, either by ſome Letters they have in their hands, written ten years ago, or by ſeveral things they have been witneſſes of, the Idea of which I eaſily loſe. As for the things that have reſpect to Miracles, I have writ them in the ſame plainneſs as the reſt. You ſee then already that in her opinion ſhe communicates Grace in that unheard of and prodigious manner, juſt now mentioned : And beſides, that ſhe is a great Propheteſs and a Worker of Miracles ; ſhe deſires me thereupon to ſuſpend my Judgment till I had ſeen and heard her ; which I did as much as I could upon the laſt Heads.

9. I ſhall leave for a little while the Miracles that I meet with in every page of her Life, and her Predictions which are either wavering, falſe, or a confuſed medley. As for the Communications in ſilence, ſhe endeavours to juſtifie them by a Writing ſhe ſubjoyns to this Letter with this Title ; *The Lords Hand is not ſhortened* : She alledges *the Example of the Celeſtial Hierarchies which ſhe does alſo in ſeveral places in her Life ; that of the Saints who underſtand one another without ſpeaking ; that of Iron touched with the Load-ſtone ; that of looſe Men who communicate one to another a Spirit of Debauchery, that of St.* Monica *and of St.* Auſtin *in the Tenth Book of the the Confeſſions of that Father* : Where 'tis true he ſpeaks of the ſilence whereinto thoſe two Souls were drawn, but without the leaſt mention of thoſe prodigious Communications, of thoſe arrogant fulneſſes, and of thoſe overflowings juſt now

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ſpoken of. I don't ſpeak of thoſe Experiences I was referred to; nor yet of certain effects which poſſeſſion, or if you will, a ſtrong fancy, may operate. Theſe are nothing elſe than proofs, ſeeing they are to be tried and examined according to that principle of the Apoſtle, *Try the Spirits whether they be of God; trie all things*: And again, *Hold faſt that which is good.* When in order to come to this Trial, I had begun by forbidding thoſe abſurd Communications; Madam *Guyon* endeavoured to excuſe one part of it, as the burſting of her Cloaths in two places by that frightful plenitude: I have her unſatisfactory Anſwer in a Letter writ with her own Hand, which ſerves to juſtifie the matter of fact. As for the examining of ſo ſtrange a Communication, we may well perceive it is to no purpoſe: All that was good in the Anſwer was, that the Lady promiſed to obey and to write to no body; which I had required, to keep her from meddling with directing of any body, as ſhe uſed to do with an amazing Authority: For amongſt other things in her Life, as appears alſo by her Printed Expoſition upon the *Canticles*, that by an Apoſtolical Power and Miſſion wherewith ſhe was endowed, and to which the Souls of ſuch a pitch are raiſed; ſhe not only *ſaw clearly into the bottom of the Souls*, but likewiſe *received a* [*marvelous*] *Authority upon the Bodys and Souls of ſuch as our Lord had given her.* The inward ſtate, ſays ſhe, ſeems to be in my hand, (by the flowing out, as has been ſaid, of that Grace communicated out of her fulneſs)

without

without their *knowing how, nor wherefore they could not forbear to call me their Mother; and when they had tasted of my direction all other conduct was burthensome to them.*

10. Amidst the precautions I made use of against the course of those Delusions, I continued my reading, and came to that place where she foretells the approaching Reign of the Holy Ghost over all the Earth: A terrible persecution against her method of *Prayer* was to precede it; I saw, says she, *The Devil unbound against the said Prayer, and against me: That he was a going to raise a sad Persecution against the followers of that sort of* Prayer: *He was afraid to attack my self: He feared me too much: Sometimes I defied him: He was afraid to appear: I was as terrible to him as a Thunderbolt.*

11. *One Night* (says she to God) *being throughly awake, You shewed me unto my self under the form of that Woman in the* Revelations: *You shewed me that Mystery; you made me to comprehend that Moon: My Soul was above vicissitude and changes.* She remarks also her self *and the Sun of Justice that surrounded her, and the Divine Vertues which made as it were a Crown about her Head: She was big with Fruit; that is, of that Spirit,* Lord, *said she, that you were willing to communicate to my Children: The Devil throws up a flood against me: It is Calumny: The Earth would not swallow it up: It should fall by little and little: I should have Millions of Children:* After the same man-

ner she applies her self to the rest of the Prophecy.

12. Afterwards she sees the Victory of such as as she calls the Martyrs of the Holy Ghost. O God, says she, *As an inspired Person, you do hold your peace: You will not always be silent.* After this Enthusiastick fit, she shews the Consummation of all things by the extent of that same Spirit over all the Earth. A little afrer she gives an Account *that going to* Versailles *she saw the King a Hunting afar off: That she was taken up in a Divine Rapture with so intire a Possession that she was constrained to shut her Eyes: She had then an assurance that His Majesty would assist her in a particular manner,* &c. *Says she,* O *that our Lord would permit I should speak to him: I write, goes she on, in order to conceal nothing; the matter finds little credit now because she is a cried down Person. But she had in the mean time an assurance that she should be delivered from Reproaches by means of a Female Protectress,* who we know favours her very little, tho' she names her in two parts of her Life.

13. Every one may make their reflections upon the Prophecies of that Lady as they please; as for me [I will insist only on matters of Fact:] This is a very considerable one; in one of her Enthusiastick fits upon the Wonders she apprehends God was about to work by her; it seems to me says she, as if God hath chosen me in this Age to overthrow Humane Reason: To establish the Wisdom of God by overthrowing the

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Wiſdom of the World: *He will Eſtabliſh the Cords of his Empire in me, and the Nations will acknowledge his Power: His Spirit ſhall be* [*poured upon all Fleſh*:] *They ſhall Sing the Song of the Lamb, as a Virgin, and they that will Sing it ſhall be utterly diſapropriated: What I bind ſhall be bound, and what I looſe ſhall be unlooſed: I am that Stone faſtned by the Holy Croſs, rejected by the Builders*; the reſt I have read my ſelf to the Abbot of *Fenelon*: He knows well who were preſent at the Conference, and it was himſelf alone whom I regarded, becauſe it was he who ought as a Prieſt to teach others.

14. Madam *Guyon* continues to aſſume to her ſelf a Prophetick Air in her explanation of the revelations from whence I have extracted theſe words: *The time is at hand; it is nearer than we think; for God will chuſe two particular Witneſſes, whether it be thoſe who are really living and are to give Teſtimony; or thoſe juſt now ſpoken of* (which are Faith and pure Love:) And afterwards, O *Myſtery truer than the day that ſhines, you are now looks upon as a ſtory, as little Childrens Tales, as diabolical things: The time ſhall come when all thoſe things ſhall be looks upon with reſpect, becauſe they ſhall ſee then that they come from God; he himſelf will preſerve them until the day he has appointed to have them declared.*

15. It is of her writings ſhe thus ſpake. She inſinuates in every place of her Life that they are inſpired: She brings as a remarkable proof thereof, the wonderful ſwiftneſs of her hand, and omits

nothing to ſhew that ſhe is the Pen of that ready Writer ſpoken of by *David*. Her Diſciples have boaſted of this to me an Hundred times: She her ſelf boaſts that her Writings ſhall be preſerved by Miracle; and one day it ſhall come to paſs, ſays ſhe, again, in her Expoſition on the *Revelations*, that it is written here ſhall be no more Barbarous nor Foreign.

16. Thus ſhe entertains her Hearers, with hopes of wonderful things to come. I have tranſcribed with my own hand one of her Letters to Father *la Combe*; of which I ſhall ſpeak in its place: I have given back the Original, which was given me from a ſure hand, to take a Copy of it. Not to inſiſt upon her Predictions, mixed with truth and falſehood, which ſhe continually ventures at; I ſhall only remark, that therein ſhe confirms her empty Viſions upon the Woman Big with Child in the *Revelations*; and it is perhaps for this reaſon ſhe inſerts in her Life that pretended Prophetical Letter.

17. I Collected every thing I thought uſeful to open the Eyes of the Abbot of *Fenelon*, whom I thought uncapable of being deceived by the Deluſions of ſuch a Propheteſs when I ſhould ſet them before him; but here are other Remarks beſides that I made, for the ſame end.

18. I know not how I ſhall do to explain the thing that offers firſt. For, ſays ſhe, *That Dream ſo ſeized me, and my Mind was ſo clean, that there remained in me neither diſtinction nor thought except what our* Lord *gave me.* But what was

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that Dream then? And who is it that this Inſpired Woman ſaw therein? A Mountain where ſhe was received by Jeſus Chriſt: A Room where ſhe asks, for whom thoſe two Beds were that ſhe ſaw: *There's one for my Mother, and the other for you my Spouſe*: And a little after, I have choſen you to be here with me. When I reproved Madam *Guyon* for ſo ſtrange a Viſion: When I repreſented to her that Bed for a Spouſe ſeparated from the bed of the Mother, as if the Mother of God in a Spiritual and Myſtical Sence, was not ſo to ſpeak the Bride of all Brides: She always anſwered me: It is a Dream. But, ſaid I to her, it is a Dream that you give us a great Myſtery, and as the ground of your manner of *Prayer, or rather not of a Prayer, but of a State, of which nothing can be ſaid becauſe of its great Purity.* But to paſs over this, and you, O Lord, if I durſt I would beg of you one of your Seraphims with the moſt burning of all its Coals to purifie my Lips that are polluted by this Narrative though abſolutely neceſſary.

19. I ſhall with leſs trouble ſpeak of another effect of the Title of Bride, I meet with in the Life of that Woman. It is thus; She came to a State wherein ſhe could no more pray to the Saints nor even to the Holy Virgin, That is already a great evil to acknowledge ſuch a State, ſo contrary to the Catholick Doctrine: But the reaſon ſhe gives of it is far more ſtange: *It is not, ſays ſhe, for the Bride, but for the Domeſticks, to pray to others to pray for them*; as if every pure Soul was

not a Bride: Or that she were the only perfect one: Or as if the Blessed Souls we were to pray unto were not Brides more united to God than whatsoever is most Holy, and most united to him upon Earth.

20. What we most frequently meet with in that Book, and in all her other Books; is, that this Lady was without Error. This is the mark she gives every where of her state, intirely united to God, and of her Apostleship; but though her Errors were infinite, that which I took notice of most, was, that which concerned the exclusion of all desires, and of all petitioning for ones self by resigning up our selves to the Will of God how secret soever it be; in respect either of our Damnation or Salvation. This is the Reigning Doctrine in all that Ladies Printed Books and Manuscripts; and upon which I examined her in a long Conference I had with her privately. I shewed her in her Writings and caused it to be repeated to her several times, *That every Petition for ones self carried some interest along with it contrary to pure Love, and conformity to the will of God; and at last very precisely that she could not ask any thing for her self.* What, said I to her, can't you ask nothing for your self? No, answered she, I cannot. She was much perplexed about the Petitions of the Lords Prayer: I said to her: What, cannot you beg of God the remission of your Sins? No, replied she: Well, said I to her again immediately, I whom you make the Judge of your way of Prayer; I order you,

as

as God does by my Mouth, to say after me; *Lord I beseech thee forgive me my Sins.* I can, said she, well enough repeat those words; but to make the sentiment thereof enter into my Heart is against my way of silent Prayer. It was then that I declared to her that I could no more allow her the use of the Holy Sacraments whilst she entetained such Doctrine; and that her Proposition was Heretical. She promised me four or five times to receive instructions, and to submit to it; and this was the end of our Conference. It was held in the beginning of the year 1694, as I can easily justifie by the Dates of the Letters relating thereunto.

Soon after, this was followed by another more important Conference with the Abbot of *Fenelon* in his Appartment at *Versailles*; I entred into the same full of confidence, that by shewing him in Madam *Guyons* Books all the Errors and Excesses just now mentioned, he would agree with me that she was deceived, and was in a state of delusion. All the answer I had was, that seeing she had submitted as to the Point of Doctrine, the Person must not be condemned: As for all the other Excuses, those prodigious communications of grace, as for what she said of her self, of the height of her graces, of the state of her eminent sanctity; that she was the Woman with Child in the *Revelations*, her to whom it was given to bind and to unbind, the Corner Stone, and the rest of that Nature; he told me that it was the practising what St. *Paul* says; *Try the Spirits*; as

for the great things, she said of her self,—it was a magnanimity in her not inferior to that of S. *Paul* when he recounts all his gifts, and that it was that very thing that must be tried. God gave me quite other sentiments: Her submission did not render her form of silent prayer good; but gave us only hope that she should be brought back into the right way: The rest appeared to me manifest delusions, that there was no need of any other proof, but only a plain relation of the matter of fact. I intimated my Opinion with all imaginable freedom, but at the same time with all possible meekness, fearing nothing so much as to exasperate him whom I design'd to bring again into the good way. I withdrew astonished to find a man of such fine wit, admiring a Woman whose light was so short, her merit so little, and her delusions so palpable. The tears I poured out then in the sight of God, were none of those wherewith my Lord of *Cambray* upbraids me now; you shed tears for me, and you tear me in pieces. I design'd nothing else but to conceal what I saw, without opening my mind to any but to God alone; and hardly could I believe it my self: Nay, I wish'd I had been able to hide it from my self: I as it were felt my self trembling, and afraid at every step lest I should fall as well as a person of so much light; yet I did not lose courage, but comforted my self from the experience of so many great Spirits whom God hath humbled for a little while, to make them afterwards walk more stedfastly; and I applied my self so much the more

to undeceive the Abbot of *Fenelon*, becauſe they whom we had inſtructed were under his Charge.

21. A little after this Conference, I wrote a long Letter to Madam *Guyon*, wherein I explained my ſelf upon the difficulties juſt now mentioned; reſerving ſome of them for a larger examination: I markt all my own Sentiments, as I have juſt now repreſented them; not forgetting thoſe prodigious communications, nor the Authority of binding and unbinding; her Viſions upon the *Revelations*, and the other things I have related. My Letter is of the 4th of *March* 1694. her Anſwer that follows upon it is very [ſubmiſſive] and juſtifies all the matters of fact I have advanc'd as to the Contents of the Books. She accepted my Advice to retire, & neither to be ſeen or to write to any body otherwiſe than about her buſineſs: I did much eſteem the docible Temper that appeared in her Letter; and I applied all my attention to the diſabuſing the Abbot of *Fenelon*, as to a perſon whoſe Conduct was ſo ſtrange.

Sect. 3. *The ſecond part of the Relation, containing what paſſed betwixt Mr.* de Chaalons, *and Mr.* Tronſon *and my ſelf.*

1. WHilſt I was taken up with theſe thoughts, and labouring betwixt hope and fear, Madam *Guyon* turned the examination to quite another thing than what it was at firſt.

She

She took it in her head to have the accusations brought against her Morals, and the disorders that were imputed to her, examined. Upon this she wrote to that future Protectress, whom she thought to have seen in her Prophecy, beseeching her to beg of the King that some Commissioners should be appointed, with power to inform themselves, & to pronounce Judgment upon her Life. The Copy she sent me of her Letter, & that which she joyned to it, shew by their Dates, that this happened in *June* 1694. This was a design to fulfil her Predictions, and for that end Mad. *Guyon* gave a specious turn to the thing, dexterously insinuating that she must be cleared of the Crimes she was accused of, without which they would enter upon the examination of her Doctrine with too much prejudice. But it is not so easie a matter to surprize an enlightned Piety. It was soon perceiv'd by the Mediatress she had chosen, that this Proposal of the Commissiners, besides other inconveniences, shot wide of the Mark, which was to begin by examining the Doctrines contained in her Writings they had in hand, and in the Books wherewith the Church was overflowed, and so the Proposal dropt off it self: Madam *Guyon* yielded, and then demanded by her Friends the thing in the World that was most agreeable to me; *viz.* that to put an end to an examination of a thing of that importance, wherein the matter of Question must be throughly canvass'd, and a sort of prayer so pernicious, abolished, if possible; I should be associated with Mr. *de Chaalons*, now Archbishop of *Paris*, and

Mr.

Mr. *Tronſon* ſuperior General of the Congregation of St. *Sulpice*. The Letter by which Madam *Guyon* acquaints me with this ſtep, makes out to the full all the reaſons that induced her to ſubmit to thoſe two Gentlemen and to my ſelf. The laſt of 'em was unknown to me, except by his reputation. But the Abbot of *Fenelon* and his Friends had a particular confidence in him. As for Mr. *de Chaalons*, it is known with what holy friendſhip he and I have always been united: He was alſo an intimate Friend to the Abbot of *Fenelon*. With ſuch Collegues I hoped to compaſs all things. The King was acquainted with the thing ſo far as it related to Madam *Guyon* only, and approved of it. The Archbiſhop of *Paris* has explained what was written to him upon that account, and what he anſwered. The Books I had ſeen were delivered to thoſe perſons: The Abbot of *Fenelon* begun then very privately to write upon that matter. The Writings he ſent us augmented every day; and without naming in them Madam *Guyon* or her Books; every thing he wrote tended to maintain or to excuſe them: The thing really in queſtion was thoſe Books, and they made the ſole Subject of our Meetings. The ſilent prayer of Madam *Guyon* was, that M. *de Fenelon* was for, and perhaps 'twas his own in a particular manner. That Lady did not forget her ſelf, and during ſeven or eight months that we applied our ſelves to ſo ſerious a diſcuſſion; ſhe ſent us fifteen or ſixteen big Bundles, (which I have ſtill) to make a parallel betwixt her Books, the holy Fathers, Divines,

vines, and the Spiritual Authors. All this was attended with proffers of entire ſubmiſſion. The Abbot of *Fenelon* took the trouble with ſome of his Friends to come to *Iby*, a houſe belonging to the Seminary of St. *Sulpice*, where we were obliged to hold our Conference, becauſe of the infirmities of Mr. *Tronſon*. They all deſired that we would enter upon that examination throughly, and proteſted they would refer all to our Judgment. Madam *Guyon* teſtified the ſame ſubmiſſion by Letters full of reſpect, and afterwards our only care was to terminate that Affair very privately, ſo as to prevent all ſuſpicion of any diſſention in the Church.

2. We began to read, with more Prayers than Study, and with Groans, God knows, for all the Writing they ſent us, eſpecially thoſe of the Abbot of *Fenelon:* To compare all the paſſages, and often to read over again whole Books how tedious and laborious ſoever the reading thereof might be. The long extracts I have by me ſhew what attention we gave to an Affair, wherein really the Church was ſo nearly concerned; ſeeing the thing in queſtion was no leſs than to hinder the revival of Quietiſm, which we ſaw again appearing in the Kingdom, by the Writings of Madam *Guyon* which were ſpread over all.

3. We look upon it as the greateſt misfortune of all, that ſhe had the Abbot *de Fenelon* for her Defender: His Wit, his Eloquence, His Vertue, the place he filled, and thoſe he was deſigned for.

Engaged

Engaged us to labour with utmoſt diligence to reclaim him. We could not deſpair of ſucceſs; for although he wrote to us things that we muſt own made us afraid, the memory whereof is as freſh to thoſe perſons as *to me*; he mixed them with ſo many teſtimonies of ſubmiſſion, that we could not perſwade our ſelves that God would deliver him up to a Spirit of Error. The Letters he wrote to me during the examination of this Book, and before we had come to a Final Reſolution, breathed out nothing but obedience; and tho he ſurrendred himſelf entirely to thoſe Gentlemen: I muſt own here, that beſide my being the Preſident of the Conference, he ſemmed to addreſs himſelf to me with ſo particular a freedom, becauſe we had been long uſed to treat together of the Theological matters in diſpute: One of thoſe Letters was conceived in the following terms.

4. *I receive my Lord with* ——— *great acknowledgement the kindneſs you ſhew me. I can't but ſee that you are willing out of Charity to to ſettle my Heart in Peace: But I confeſs it ſeems to me, that you are ſomewhat afraid to give me a true and perfect ſecurity in my State. When ever you pleaſe I ſhall acquaint you as to my Confeſſer with whatever may be comprized in a General Confeſſion of my whole Life, and of all that regards my inward State. When I beſought you to tell me the truth, and not to ſpare me, it was neither formal Complement, nor a trick to diſcover your ſentiments; If I had a mind to uſe Art it ſhould be in*

other

other things, and we should not have come to this pass. I never desired any thing, but what I will ever wish, that is, if it be Gods will that I may know the Truth. I am a Priest, I owe all to the Church, and nothing to my self, nor to my personal Reputation. I declare to you still my Lord, That I would not abide in Error one moment through my own fault. If I don't abandon it without delay I declare it is you who are the cause of it, seeing you determine nothing to me. I do not value my place, but I am ready to leave it if I am rendred unworthy of it by my Errors. I summon you in the Name of God, and for the Love you have to the truth, to tell it me in the utmost severity. I shall go and hide my self and do Pennance the remaining part of my Days; after having abjured and recanted the Erroneous Doctrine that has seduced me: But if my Doctrine be innocent, do not keep me in suspence out of some Humane Respect. To you it appertains to instruct with Authority those that are scandelized, because they know not the Operations of God in the Soul: You know with what confidence I have delivered my self to you, and applied my self without intermission, that you should not be Ignorant of my strongest perswasions. There remains nothing for me to do but to obey. For it is not the Man, or the most Grand Doctor that I esteem in you; it is God. And though you should mistake your self, my simple and upright obedience shall——not deceive me; and I account it as nothing to mistake, when I do it with Uprightness and Humility under the hand of those who have Autho-

Authority in the Church. Once more, my Lord, *if you doubt never ſo little of my docible Temper without reſerve, be pleaſed to put it to the proof without ſparing me. Although your mind is more enlightned than that of any other Man. I pray to God, that he would be pleaſed to take away all your own Wiſdom and to leave you none but that which is his.*

5. Thus, you have the whole Letter word by word. And may ſee by his Offers to leave all, and to make a Solemn Recantation of what conſequence the matter was, and how far he was engaged therein: Though he had not as yet writ any Defence of the new way of Prayer. I accepted with joy the Prayer he made for me, that I might loſe all my own Wiſdom, which indeed I did not relie on; and I endeavoured to liſten to nothing but Tradition.

Thus ſeeing the Abbot of *Fenelon* ſo well diſpoſed to ſubmit, I look upon it as an injuſtice to entertain any doubt of his compliance. It never entred into my mind that the Errors wherein I ſaw him involv'd, tho' in themſelves very important and pernicious, could ever do him any injury, or debar him from the dignities of the Church. They were not afraid in the fourth Age to make the famous *Syneſius* a Biſhop, tho' he confeſſed many Errors; they knew him ſo well diſpoſed and ſo full of compliance, that they did not ſo much as think that thoſe Errors, tho' Capital ones, ought to be an obſtacle to his Promotion. I do not ſpeak thus to juſtifie my ſelf: I only ſet down

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the matter of fact, the judgment whereof I refer to those who consider it: If they will defer their Judgment until they have seen the effect of the whole, they will do me a great favour. Every thing here depends upon what follows; so that 'tis not possible for me to conceal any thing from the Reader, without involving all in darkness. Moreover, the compliance of *Synesius* was no greater than that which the Abbot of *Fenelon* shewed. Another of his Letters contain these words.

6. 'I cannot forbear to ask you with a full 'submission, whether you have at present any 'thing to require of me. I conjure you in the 'Name of God, not to have any regard for me 'in any thing; and without expecting the Con-'ference you promise me, if you now believe that 'I owe any thing to the Truth, and to the 'Church wherein I am a Priest, one word with-'out Arguments shall suffice. I hold only one 'thing which is simple obedience, so that my Con-'science is in yours. If I do amiss, it is you who 'make me to err for want of advising me. It is 'your part to answer for me if I continue one mo-'ment in the Error. I am ready to be silent, to 'recant, to accuse my self, and even to retire, if I 'have fail'd as to what I owe to the Church. In 'a word, regulate me in whatever you please; 'and if you do not believe me, take me at my 'word to entangle me. After such declaration I 'think I ought not to conclude with Comple-'ments.

7. In

7. In another Letter, *he ſaid*: "I have "already beſought you not to delay one mo- "ment, out of any reſpect to me, the deci- "ſion that I beg of you. If you are reſolved "to condemn any part of the Doctrine I "have expoſed to you, out of obedience, I "beſeech you to do it with as much ſpeed as "you ſhall be deſir'd. I had as good, nay, "rather recant to Day than to Morrow. The reſt was to the ſame purpoſe, and con- cluded with theſe words: "Deal with me "as with a School-boy, without minding ei- "ther my place, or your ancient Kindneſſes "towards me. I ſhall be all my life full of "Acknowledgment and Compliance, if you "deliver me, as ſoon as poſſible, out of Er- "ror. God forbid I ſhould propoſe this, "to engage you into a precipitant Deciſion, "to the diſadvantage of Truth; I only wiſh "you would not delay at all on my ac- "count.

8. Thoſe Letters were written to me by the Abbot of *Fenelon*, betwixt the 12th of *December*, 1694. and the 26th of *January* 1695. during which time we were draw- ing up the Articles. Having read all the Writings, as well thoſe of Madam *Guyon*, as of Monſieur *Fenelon*, wherein we com- priſed the Condemnation of all the Errors we found in t'one and t'other; weighing all the Words, and endeavouring not only to reſolve all the Difficulties that appeared,

but alſo to prevent by Principles, thoſe that might ariſe afterwards. We were at firſt, after the reading of the Writings, for Converſation by word of Mouth; but we feared leſt by bringing things to a Diſpute, we ſhould ſooner exaſperate, than be able to inſtruct a Perſon whom God was pleaſ- to lead into a better Way, which was that of an Abſolute Submiſſion. He wrote thus himſelf to us, in a Letter I have yet by me: "Spare your ſelves the trouble of "entring upon that Diſcuſſion: Take the "thing in groſs, and begin by ſuppoſing "that I have miſtaken my ſelf in my Cita- "tions. I forſake them all; I don't pre- "tend either to underſtand Greek, or to "make fine Arguments upon Paſſages: I "inſiſt only upon thoſe that you think may "deſerve ſome regard: Pronounce my Judg- "ment according to thoſe, and give a De- "ciſion upon the eſſential Points; after "which, the remaining part will be of "little moment. By this it may be perceiv- ed, that we had declared our ſelves enough upon his Writings. He had explained him- ſelf therein ſo thoroughly, that we per- fectly comprehended his Sentiments. We met every day; we agreed ſo well on the Point, that there was no need of a long Diſcourſe. Notwithſtanding, we carefully collected what the Abbot of *Fenelon* had told us at the beginning, and what he ſpoke

upon

upon occaſion. We dealt plainly, as is uſual among Friends, without taking any advantage one of another; and ſo much the more, becauſe we our ſelves, whom they took for Arbitrators, had no other Authority over the Abbot of *Fenelon* than what he himſelf gave us. It ſeem'd that God made his Heart ſenſible of the Way we were to follow, in order to reclaim him gently, without offedning ſo fine and acute a Spirit. The Examinauion laſted long: It is true, the Neceſſities of our Dioceſſes cauſed ſome interruption to our Conferences. As to the Abbot of *Fenelon*, we had rather not to have given him any trouble at all about his Opinions, than to ſeem to have condemned him raſhly, and before we had heard all his defences. It was ſomething of a Blow given to them, to hold them as ſupicious, and to ſubject them to Examination. The Abbot of *Fenelon* had reaſon indeed to tell us, That after all, we knew not his Opinions any other way but by himſelf. As he could have conceal'd them from us, ſo the freedom wherewith he diſcover'd them, was to us a mark of his docible temper; and we concealed them ſo much the more carefully, the more freely he diſcover'd them to us.

9. So that during all the time we three treated of that Affair with him, that is, for Eight or Ten Months, the Secret was no leſs

impenetrable than it had been during the time that I alone was upon it. It muſt be confeſs'd here, that the leaſt whiſper to the King, of the Abbot *de Fenelon*'s favouring M. *Guyon* and her Doctrine, would have produced ſtrange effects in the Mind of a Prince ſo Religious, ſo nice as to mattets of Faith, and ſo circumſpect in filling up the great Places of the Church; and the leaſt that this Abbot muſt have expected from it, had been an unavoidable excluſion from all Dignities. But we did not ſo much as ſuſpect (at leaſt for my part I own it) that any thing was to be feared from a Man, whoſe return was thought ſo ſure, his Mind ſo docible, and his Intentions ſo upright; and whether it were by Reaſon, or prepoſſeſſion; or if you will, through Error: (For I rather here make a publick Confeſſion, than ſeek to defend my ſelf) I thought the Inſtruction of the Princes of *France* in too good a hand, not to do, on this occaſion, whatever might conduce to the keeping of ſo important a Truſt therein.

10. I carried that Confidence to the higheſt pitch, as will be known by the following Diſcourſe. It was the Will of God, perhaps to humble me: And perhaps alſo, I ſin'd by putting too much confidence in the Knowledge I believ'd a Man endowed with; or elſe, that in reality, I thought

I might put confidence in the ſtrength of Truth, and power of Grace; I ſpoke with too much aſſurance of a thing that ſurpaſſed my Power: However we acted upon that ground, and as we were labouring to reclaim a Friend, ſo we applyed our ſelves with a ſcrupulous regard to manage his precious Reputation.

11. It was this that inſpired us with the Deſign you ſhall hear of preſently. We thought our ſelves obliged, in order to ſet bounds to his Thoughts, to reſtrict him by ſome thing under his hand; but, at the ſame time, we propoſed to our ſelves, in order to avoid making him look like one that retracted, to have him ſign with us as an Aſſociate in our Deliberations. We had no other deſign in any reſpect, but how to ſave ſuch a Friend; and we were unanimouſly agreed for his Advantage.

12. A little while after, he was named to the Archbiſhoprick of *Cambray*. We applauded the Choice, as did every body elſe, and he continu'd nevertheleſs in that way of ſubmiſſion God put him in: The higher he was to be raiſed upon the Candleſtick, the more I thought he ſhould attain to that great ſplendor, and to the grace of the Epiſcopal State, through the humble compliance we ſaw in him. So we continued the forming of our Sentence;

and he of his own accord begg'd it of us with the ſame humility. The Four and Thirty Articles that were drawn up at *Iſſy* in our private Conferences, Monſiur *de Chaalons* and I, preſented to the new Prelate in my Apartment at *Verſailles*. The Archbiſhop of *Paris* has expreſſed in his Anſwer to the Archbiſhop of *Cambray*, how uneaſie he was in reading it. We told him without diſputing, with an Epiſcopal ſincerity, how he ought to diſpoſe of the Writings he had ſent us in ſo great numbers; he ſaid not a word; and notwithſtanding the reluctancy he had ſhewed, he offer'd that very moment, to ſign the Articles meerly out of obedience. We thought it more fit to put them into his hands, that he might peruſe them ſome time. Tho' they went to the quick, or rather indeed overthrew the Foundation of the new way of Prayer; yet their Principles being clear, we thought that the Abbot of *Fenelon* would not contradict them, when once he underſtood them. He brought us ſome reſtrictions to every Article, which eluded all the ſtrength of them; and the ambiguity thereof did not only render them uſeleſs, but alſo dangerous; we did not think fit to admit them. My Lord of *Cambray* yielded, and the Articles were Signed at *Iſſy*, at M. *Tronſons*, the 10th of *March*, 1695.

13. When

13. When the Archbiſhop of *Cambray* ſays in his Anſwer to our Declaration, that he drew up the Articles with us; I am ſorry he has forgotten thoſe holy Diſpoſitions God had then put him into. It has been ſeen by the Letters he wrote, during the time we were buſie in drawing thoſe Articles, that he begg'd a Deciſion without Arguments. If we came to be of that Opinion. I deſire thoſe that read this, not to impute it to any haughtineſs or diſdain. God forbid! on any other occaſion we would have accounted it an honour to deliberate with a Man of ſo much Light and Merit, who was moreover going to be received into our Epiſcopal Body, but at that time God ſhewed him another way; which was, that he muſt obey without examining. Men muſt be led in the Path which it pleaſes God to open unto them, and by the Diſpoſition his grace puts into their Hearts. Therefore the firſt time M. *de Cambray* ſpoke of our Thirty Four Articles, (which was in the Advertiſement of the Book of the *Maxims of the Saints*) he mentions only two Prelates, Monſieur *de Chaalous* and I, that had drawn them up, without thinking then that he ſhould name himſelf as one of the Authors. He remember'd the diſpoſition of Mind we were all in when we ſign'd. Thus you have an Account of the little Myſtery we

were put upon meerly in regard to his Advantage. I hear his Friends give out, that this was as a ſecret of Confeſſion among us, which he would not diſcover, and that we have revealed it. Never any ſuch thing came into our thoughts, nor did we imagin any other Secret but that only of having a regard to his Honour, and of his retractation under a more ſpecious Title. If he had not declared himſelf too much in his Book, and then forced our ſilence, that Secret ſhould ſtill have lain in Darkneſs.

We have ſeen how in one of his Letters he offer'd to make a general Confeſſion to me; he well knows that I never accepted that offer. Whatever could have relation to Secrets of that nature, upon his inward diſpoſition, is forgotten, and will never be call'd in queſtion. The Archbiſhop of *Cambray* inſinuates in ſome of his Writings, that I made nice Exceptions to ſome of his Reſtrictions, and that the Archbiſhop of *Paris* took me up ſharply for it. We have then both of us forgotten it, ſince we have no Idea of it left in our Minds: We were all along ſo unanimous, that we never had any occaſion to perſwade one another, and being wholly guided by the ſame Spirit of Tradition, we were all the time of one and the ſame mind.

14. The

14. The Archbiſhop of *Cambray* continued ſo ſtedfaſt in the ſpirit of ſubmiſſion God had put him into, that, having deſir'd me to Conſecrate him, two days before that divine Formality, kneeling and kiſſing the Hand that was to Conſecrate him, he took it to witneſs that he would never entertain any other Doctrine but mine. I was cordial, and I dare ſay it, more at his Devotion than he was at mine. But I received that ſubmiſſion as I had done all others of the ſame nature, which are ſtill to be ſeen in his Letters. My Age, my being older in Orders than he, the ſimplicity of my Sentiments conformable to thoſe of the Church, and the Perſon I was to act, gave me that confidence. M. *de Chaalons* was deſired to be one of the Aſſiſtants in the Ceremony, and we thought we ſhould give the Church a Prelate, of the ſame mind with thoſe that Conſecrated him.

15. I don't believe that M. *de Cambray* will forget this praiſe-worthy Circumſtance of his ſubmiſſion. After the ſigning of the Articles, and about the time of his Conſecration, he deſir'd me to keep, at leaſt ſome of his Writings, to ſerve as an Evidence againſt him, if ever he ſhould ſtray from our Sentiments. I was far from that ſpirit of miſtruſt. *No Sir*, ſaid I, *I will never uſe any other precaution with you than to take your word.* I gave back

back all the Papers as they were given me, not keeping ſo much as one, nor any other thing except my extracts for a memorandum of the Errors I was to confute, without naming the Author. As for the Letters that belonged to me, I kept ſome of them as has been ſeen, rather for my comfort, than that I believed I ſhould ever have need of them, except perhaps for M. *de Cambray*, to put him in mind of his holy Submiſſions, in caſe he ſhould be tempted to forget them; that they are now publiſhed, is really owing to pure Neceſſity, which compelled me to ſpeak more than I would. The proteſtation he made to me a little before his Conſecration, ſhould alſo have been kept in ſilence as well as the reſt, if it had not come to the King's Ears, that advantage was made of it, and that they made as if I confirmed the Doctrine of the Book of the *Maxims of the Saints*, becauſe I had Conſecrated the Author.

16. A little before the Publiſhing of that Book, an Affair happen'd that gave me a great deal of Trouble. In my Paſtoral Inſtructions of the 16th of *April*, 1695, I had promiſed a larger one to explain our Articles, and I deſired the Archbiſhop of *Cambray* to join his Approbation to that of M. *de Chaalons*, then promoted to the See of *Paris*, and to that

of

of M. *de Chartres*, for the Book I design'd for that Explication. Seeing we are to name here the Biſhop of *Chartres*, I muſt take notice he was the firſt of the Biſhops of that neighbourhood, who diſcover'd the evil Effects of the Books and Conduct of Madam *Guyon*. The Conſequences of that Affair made us concur together in many things; as for the Archbiſhop of *Paris*, I was ſo much the more obliged to ſupport my ſelf by his Authority, becauſe for the good of our Province, he was become the Chief of it. I thought alſo, it was for the publick Edification, that our unanimity with M. *de Cambray* ſhould be known more and more every where. I put my Book, in Manuſcript, into the Hands of that Biſhop: I expected his Exceptions, and to correct my ſelf according to his Advice: I found in my ſelf, I thought, the ſame compliance for him that he had ſhewed to me before his Conſecration: But about three Weeks after, his Approbation was refuſed me, and that too for ſuch a Reaſon as was far from my being able to foreſee. A Friend to us both gave me, in the Gallery of *Verſailles*, a Letter of Credentials from the Archbiſhop of *Cambray*, who was in his Dioceſe. Upon which I was given to underſtand, that that Prelate could not enter into the Approbati-

tion

tion of my Book, becauſe I therein condemned Madam *Guyon*, whom he could not condemn.

17. It was in vain for me to repreſent unto that Friend the Incovenience that M. *de Cambray* would fall into. *What! it will appear*, ſaid I, *that to ſuſtain M.* Guyon, *he diſunites himſelf from his Brethren? then all the World will ſee that he is her Protector; the ſuſpicion wherewith he was diſhonoured abroad, will now be found a certainty? What becomes of thoſe fine Diſcourſes we ſo often had of M.* de Cambray, *and which he and his Friends ſpread abroad; as that he was ſo far from being concerned in the Books of that Woman, that he was ready to condemn them if it were neceſſary? Now that ſhe had condemned them her ſelf; that ſhe had, before me, ſubſcribed the Condemnation of them, together with the Evil Doctrine contained in them; would he countenance them more than her ſelf? In what amazement will the World be, to find at the head of my Book, the Approbation of the Archbiſhop of* Paris, *and of the Biſhop of* Chartres, *without his? Was not that the way to make the ſigns of his Diviſion from his Brethren manifeſt? his Conſecrators, his moſt intimate Friends? What Scandal, what Reproach to his Name? Of what Books would he become*

come the Martyr? why would he bereave the People of the comfort of seeing in the Approbation of that Prelate, the solemn Testimony of our unanimity? All these Reasons had no effect; my Manuscript was restored to me again, having staid three whole Weeks in the hands of M. *de Cambray*. The Friend that had taken upon him to give it me again, said he had kept it for most part of the time himself, and that M. *de Cambray* had it but few days, and gave it back without having read much of it. I wrote a few Lines to that Prelate, intimating to him my just Fears. I received an Answer that signifi'd nothing, and then he had begun to prepare what you shall see afterwards.

18. You would perhaps know beforehand what was become of M. *Guyon*. She had desired to be received into my Diocese, in order to be there instructed. She was six Months in the Holy Convent of the Damsels of St. *Mary*, upon condition she should have no communication with any person whosoever, either within or without, by Letter or otherwise, save only with the Confessor I appointed her according to her Desire, and with two Nuns I had chosen, one of whom was the venerable Mother *le Picard*, a most prudent Woman, Superior of that Monastery. Seeing all her

Letters

Letters and Diſcourſes breathed out nothing but ſubmiſſion, and a blind ſubmiſſion, we could not refuſe her the uſe of the Holy Sacraments. I inſtructed her diligently; ſhe ſubſcribed the Articles where ſhe plainly ſaw they utterly condemn'd her Doctrine: I rejected her Explications, and her ſubmiſſion was pure and ſimple. A little after ſhe ſubſcribed the juſt Cenſure that M. *de Chaalons* and I publiſhed againſt her Books, and the Evil Doctrine contain'd in them, condemning them with Heart and Mouth, as if each Propoſition had been expreſly utter'd. Some of the chief of 'em were ſpecified that compriſed all the reſt, and ſhe renounced them in plain terms. The Books ſhe condemned, were the *Short Method*, and the *Song of Songs*, which were the only Printed Books ſhe owned: I would not meddle with the Manuſcripts that were not known abroad: She offer'd at every word to burn them all; but I thought that precaution needleſs, becauſe of the Copies that remain'd. So I ſatisfi'd my ſelf with forbidding her to communicate them, or to write of 'em to others; or to teach, dogmatiſe, or direct, condemning her to ſilence, and retirement as ſhe deſired. I received the Declaration ſhe made againſt the Abominations ſhe was accuſed of, preſuming

ſuming her to be innocent, as long as ſhe was not Convicted by a lawful Examination whereupon never enter'd. She asked me leave to go to the Waters of *Bourbon*; after her ſubmiſſions ſhe was free: She deſired to be received after her return from the Waters into the ſame Monaſtery, where ſhe kept her Apartment. I granted it one deſign to inſtruct, and thoroughly to convert her, without leaving her, if poſſible, not ſo much as the leaſt tincture of the Viſions and Deluſions paſt. I gave her that atteſtation her Friends ſo much bragg'd of abroad; but ſhe never durſt ſhew it, becauſe I expreſly ſpecified therein, that Account of the Declarations and Submiſſions of M. *Guyon*, which we had by us, ſubſcribed by her own Hand; and of the Prohibitions accepted by her with ſubmiſſion, neither to Write, Teach, nor Dogmatiſe in the Church, nor to ſpread abroad her Printed Books, or Manuſcripts, nor to lead People into the way of her ſilent Prayer, or otherwiſe: I was ſatisfied with her Conduct, and had continu'd her in the participation of the Holy Sacraments, wherein I found her. This Atteſtation was dated the Firſt of *July*, 1695. I ſet out the next day for *Paris*, where we were to adviſe what courſe we ſhould take concerning her for the future: I

ſhall

ſhall not recount how ſhe went off before the day I had fixed for her departure, nor how ſhe ſince abſconded her ſelf; how ſhe was taken again, and convicted of ſeveral things contrary to what ſhe had ſigned. What I cannot conceal is, that ſhe ſet up always for a Propheteſs; I have in her Writings ſign'd with her own hand, that God had put into her diſpoſal the life of ſuch as oppoſe themſelves to her Viſions: She has made Prelates and Archbiſhops, far different from thoſe the Holy Ghoſt hath choſen: She has alſo made ſuch Predictions as would ſtrike horror into thoſe that hear them. You have already ſeen what ſhe had foretold as to the Protection of her *Silent Prayer* by the King himſelf: She has ſince given out, that after what ſhe calls Perſecution, her Prayers would ſpring up again under a Child: The Prophecy has been taken notice of to that Auguſt Infant, without making any Impreſſion upon his Mind. God forbid I ſhould accuſe M. *de Cambray*, nor the wiſe Heads that are about that lovely Prince, of the Diſcourſes that have been made to him concerning it; but there are amongſt all Parties, People of outragious tempers, who ſpeak without meaſure or aim, and that ſort of People ſpread Reports abroad, that the times will change, and thus they frighten the ſimple.

You

You ſee then plainly, the Reaſons I have to write thoſe Circumſtances: You ſee in whoſe preſence it is I write them, and why, at laſt, I make a Woma nknown, who is at preſent a cauſe of Diviſions in the Church.

14. M. *de Cambray*, during the time of our examination, ſpoke of her in different manners; he has often frighten'd us, when he ſaid to two or three of us together, that he had learnt more from her than from all the Doctors together; and at other times he comforted us, ſaying, he was ſo far from approving her Books, that he was rather ready to condemn them, if it were thought neceſſary in the leaſt; I doubted no more of his Converſion upon this point than upon the reſt; and ſeeking nothing elſe but to convince throughly of his Errors a Man of parts, by a method ſo much the more ſincere as it was meek, and without compulſion: I wiſhed he might come, of his own accord, to himſelf again, as it were from a ſhort fit of giddineſs; and we thought fit to defer the propoſing to him the expreſs condemnation of the Books of that Woman, 'till ſuch time as he could do it without reluctancy. Thus you have an Account of thoſe unmerciful Men, and of thoſe Perſons that envied the glory of M. *de Cam-*

bray; thoſe that had a mind to ruin him; that have carried their ſeverity ſo far, as *it's impoſſible the relation of it can find Belief amongſt Men.* Let the time at leaſt be inſtanc'd when that madneſs ſeiz'd us. They might well have found fault that we ſpared him too much, ſhew'd him too much meekneſs, and were guilty of too much compliance: Let it be ſo, and I will own it; and, to ſpeak only of my ſelf, that I carried my Confidence, the love of Peace, and that benign Charity which ſuſpects no evil, too far; hitherto it remains at leaſt an uncontroverted Truth, That the Archbiſhop of *Cambray* diſunited himſelf from his Brethren, to maintain Madam *Guyon* againſt them.

Sect. IV. *M. de* Cambray's *Excuſes for refuſing me his approbation.*

1. That Prelate well foreſaw the inconvenience I had intimated to his Friend, to whom he gave the Charge of his credential Letter; and here I ſhall give you what he writ with his own hand, to the Perſon in the World before whom de deſir'd moſt to clear himſelf: I ſhall relate the whole without retrenching one word: Let the Reader be attentive to it, and therein ſee the true cauſe of all the Troubles of the Church: The Writing begins thus.

2. When M. *de Meaux* propoſed to me, that

that I ſhould approve of his Book, I teſtified to him with all imaginable tenderneſs, that I ſhould be very glad to give that publick mark of my conformity in Opinion with a Prelate, whom I have lookt upon from my Youth up, as my Maſter in the Science of Religion. I offer'd to go to *Germigny*, to draw up with him my Approbation. I ſaid, at the ſame time, to my Lords of *Paris* and *Chartres*, and to Monſieur *Tronſon*, that I ſaw no ſhadow of difficulty between M. *de Meaux* and me, as to the Point of Doctrine. But that if he would attack Madam *Guyon* perſonally, I could not approve of it. This is what I have declar'd ſix Months ago. I never knew any thing of it more than what follows.

3. M. *de Meaux* gave me lately a Book to be examin'd; at the opening of the Packet, I found that they were full of perſonal Confutation: I preſently acquainted My Lords of *Paris* and *Chartres*, and M. *Tronſon*, with the hardſhip that M. *de Meaux* put upon me.

4. Let us explain whether he takes for perſonal Coufutation, the Condemnation of the Perſon: I did not ſo much as once think of condemning the Perſon of Madam *Guyon*, who had ſubmitted her ſelf. If he calls the Confutation of her Book a

perſonal Confutation, it was not then her Perſon, but her Book he has a mind to defend. He goes on,

5. "They did not fail to tell me, that "I might condemn the Books of Madam "*Guyon*, without defaming her Perſon, or "doing my ſelf an injury: But I conjure "them that ſpeak ſo, to weigh, as before "God, the Reaſon I am about to preſent "to them; the Errors imputed to Madam "*Guyon* are not to be excuſed by the Ig-"norance of her Sex; there is no ruſtick "Woman, tho' never ſo clowniſh, but "would preſently abhor what they will "have her to have taught: The thing in "queſtion is not a remote and ſubtil con-"ſequence, which might, contrary to her "intention, be drawn from her ſpeculative "Principles, and from ſome of her Ex-"preſſions; but the queſtion is, whether "it be a diabolical Deſign, as they ſay, "which is the Soul of all her Books; that "it is a monſtrous Syſtem which has a "connexion in all its Parts, and which "upholds it ſelf with great Art from one "end to the other. Theſe are not ob-"ſcure Conſequences that may have not "been foreſeen by the Author; but rather "the formal and ſole aim of all her Sy-"ſteme. It is clear, ſay they, and it would "be want of ſincerity in any body to deny

"it,

"it; that Madam *Guyon* hath writ only "with a deſign to ruin, as an imperfecti- "on, all the explicite Faith of the Attri- "butes of the Divine Perſons; of the "Myſteries of Jeſus Chriſt, and of his Hu- "manity: She would diſpenſe with the "ſenſible Worſhip of Chriſtians, and with "all diſtinct invocation of our only Me- "diator. She pretends to deſtroy in the "Faithful all the interior Life, and all "real Prayer, by ſuppreſſing all the diſtinct "Acts which Chriſt and his Apoſtles have "commanded, by bringing Souls for ever "to an idle quietneſs, which ſhuts out e- "very Thought of the Underſtanding, and "every motion of the Will. She main- "tains, that when a Perſon has once done an "Act of Faith, and of Love, that Act ſub- "ſiſts perpetually during the whole Life, "without ever having need of being re- "newed; that they are always in God, "without thinking of him; and that they "muſt take heed not to reiterate that "Act. She leaves to Chriſtians nothing "but a brutiſh and impious indifferency "betwixt Vice and Virtue, betwixt the e- "ternal hatred of God and his eternal "love, for which we ought to believe that "every one of us has been created. She "forbids, as unfaithfulneſs, all real re- "ſiſtance to the moſt abominable Temp-

" tations: She would have it believed,
" that in a certain ſtate of Perfection,
" whereunto ſhe ſpeedily raiſes Souls, there
" is no Concupiſcence, that they cannot
" ſin, that they are infallible, and enjoy
" the ſame Peace that the Bleſſed do in
" Heaven: That, laſtly, what one does
" without reflection, with facility, and by
" the inclination of the Heart, is done
" paſſively, and by pure Inſpiration. This
" Inſpiration which ſhe aſcribes to her ſelf,
" and her Followers, is not the common
" Inſpiration of the Juſt, it is a Prophe-
" tick one; it includes an Apoſtolick Au-
" thority, above all the written Laws:
" She eſtabliſhes a ſecret Tradition upon
" ſuch a foundation as overthrows the u-
" niverſal Tradition of the Church. I main-
" tain there is no ignorance how groſs ſoe-
" ver, that can excuſe a Perſon who ad-
" vances ſo many monſtrous Maxims: They
" aſſure us nevertheleſs, that Madam *Guyon*
" has written nothing but to raiſe the
" credit of that damnable ſpirituality, and
" to procure the practice thereof. This is
" the ſole aim of her Works; take away
" that, you take away all: She could think
" on nothing elſe. Then the manifeſt A-
" bomination of her Writings, renders her
" Perſon manifeſtly abominable; I cannot
" then ſeparate her Perſon from her Wri-
" tings.

6. The

6. The manner after which M. *de Cambray* charges things here, he ſeems to have had a deſign to frighten himſelf, and to delude the Reader, without examining whether I impute all thoſe Errors to Madam *Guyon*, or part only, and the reſt to other Authors; there is but this one word to be conſider'd. If we ſuppoſe that this Lady perſiſts in her Errors what ever they be; it is true, that her Perſon is abominable: If on the contrary ſhe humble her ſelf; if ſhe ſubſcribe the Cenſures which reject that Doctrine, and her Books wherein ſhe owns it is contained; if ſhe condemns her Book, there is then nothing but her Book that remains to be condemned; and through her humility, if ſincere, and that ſhe perſiſts therein, her Perſon is become innocent, and may even become holy through her Repentance. There was reaſon then, to tell M. *de Cambray*, that he might have approved of my Book, without blaming M. *Guyon*, whom I ſuppoſed penitent, and againſt whom I ſaid not a word; and unleſs it be ſuppoſed that her Repentance was feign'd, and that ſhe was return'd again to her Vomit, M. *de Cambray* was unjuſt to repreſent her Perſon as abominable by my Book, and to refuſe his Approbation to it, upon that vain pretext.

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7. It is in this place that he recounts what has been tranſcribed before word by word; that he does not comprehend M. *de Meaux*, who on the one hand admits M. *Guyon* to receive the Communion, and on the other condemns her ſo ſeverely. "As for me, *continues he*, if I believed "what M. *de Meaux* believes, touching "Madam *Guyon*'s Book; and by a neceſ-"ſary conſequence of her Perſon, I ſhould "have thought, notwithſtanding my friend-"ſhip to her, I was bound in Conſcience "to make her own, and formally recant "in the face of the whole Church, the "Errors ſhe had ſo manifeſtly taught in "all her Writings.

8. "Nay, I am of Opinion, that the Se-"cular power ſhould go farther; what is "more worthy of the Flames than a Mon-"ſter? who, under a ſpecious ſpirituality, "aims only at the eſtabliſhing Fanaticiſm "and Impurity? who overthrows the Di-"vine Law, who looks upon all Vir-"tues as ſo many imperfections; who "turns into Proofs, and all Imperfections Vi-"ces; who leaves neither ſubordination, "nor Rule in Humane Society; who by "the Principle of the Secret authoriſes "all manner of Hypocriſie and Lying; "laſtly, who leaves no certain Remedy "againſt ſo may Evils? All Religion ſet aſide,

" aſide, the Civil Government alone is ſuf-
" ficient to inflict the laſt puniſhment upon
" ſo peſtiferous a Perſon. It is then certain,
" that if that Woman had a Deſign to eſta-
" bliſh that damnable Syſtem, ſhe ſhould have
" been burnt inſtead of being diſmiſt; as it
" is manifeſt that M. *de Meaux* has done,
" after he had given her the Communion
" frequently, and an authentick atteſtation,
" without her having recanted her Errors.
If then ſhe has recanted them, if ſhe has repented, if ſhe has deteſted the impurities, and ſeveral other Exceſſes you ſay they aſcribe to her? If you falſely ſuppoſe that ſhe is charged with them, there is not ſo much as a Deſign to accuſe her? if ſhe be reputed innocent of all what ſhe is not found to be convicted of by Evidence? if they do not ſo much as think upon that Examination which was not then ripe, and which was not the queſtion in hand, but only the Errors of which really ſhe was lawfully convicted; and which ſhe rejected by an authentick Act with the Books that contained them, would you deliver her into the hands of Juſtice? would you burn her? do you conſider well what is required of the meekneſs of our Miniſtry? are we not the Servants of him that ſays; *I deſire not the death of the ſinner*? When St. *John* and St. *James* would have com-

commanded Fire to come down from Heaven; is it not to us, that Jeſus Chriſt ſpeaks in the Perſons of thoſe two Apoſtles: *Ye do not know of what Spirits ye are*? Is it not enough to be unmerciful towards Errors, and to condemn the Books that contain them? but muſt we throw into deſpair, a Woman that condemns both her Errors and her Books? ought we not to preſume that ſhe is ſincere, as long as there appears no Acts of her to the contrary? and did not her preſumed ſincerity deſerve ſome indulgence in regard of her Perſon? One would really think you to be tranſported with Paſſion, if you ſhould carry your Zeal to that exceſs; and he is to be accounted ſo, who maintains that a Book muſt not be condemned without judging the Author of it worthy of the Fire, even when the Author himſelf condemns his Book. "As for me, "*continues M.* de Cambray, I could not ap- "prove of the Book wherein M. *de Meaux* "aſcribes to that Woman ſo horrible a "Syſtem in all its parts, without defaming "my ſelf, and doing her an irreparable "wrong. The Reaſon is thus: I have ſeen "her often: I had her in eſteem: I ſuf- "fer'd her to be eſteemed by illuſtrious Per- "ſons, whoſe Reputation was dear to the "Church, and who had confidence in me. "I neither could, nor ought to have been

ignorant

" ignorant of her Writings; tho I have not
" examined them all at the time, at leaſt I
" knew ſo much of them as induced me to
" ſuſpect her, and to examin her with all
" rigor. I have done it more diligently
" than her Examinators could do it, for ſhe
" was much more free, more in her natural
" diſpoſition, more open with me in a time
" ſhe had nothing to be afraid of: I made
" her often explain her Mind as to the things
" now in diſpute. I have compelled her to
" explain to me the force of each Term of
" that myſtical Language ſhe uſed in her
" Writings. I ſaw plainly upon every occa-
" ſion, that ſhe underſtood them in a moſt
" innocent and moſt catholick Senſe. I have
" alſo been willing to examin the particu-
" lars both of her Practice, and the Counſels
" ſhe gave to the moſt ignorant and leaſt
" ſuſpicious Perſons. I never met with any
" part of theſe Infernal Maxims imputed to
" her; could I then in conſcience impute
" them to her by my approbation, and give
" her the laſt ſtroak towards her defama-
" tion, after having ſeen ſo narrowly and
" ſo plainly into her innocence.

10. This is certainly to anſwer ſtoutly for Madam *Guyon*: Here's fine words, but very vain; for there is but one word to determine all this; that is, that they ſhould, without heſitation, have approved in my Book,

Book, the condemnation of those of Madam *Guyon*, if I took the sense of 'em well; and if I imposed upon her, M. *de Cambray* could not avoid entring with me upon that Examination, unless he were, as it appears now he is, too much resolved to defend both that Woman and her Books, at what rate soever against his Brethren.

11. Let us then speak the truth: He well knew in his Conscience that I imputed nothing to him but what was true, and therefore he continues in this manner: "That o-
"thers who only know her Writings, take
"them in a rigorous sense; let them do so,
"I do not defend nor excuse neither her
"Person nor her Writings; and is not this
"much to one that knows what I know? As
"for me I ought, in justice, to judge of the
"Sense of her Writings by her Sentiments,
"which I know to the full, and not of her
"Opinions by the rigorous sense they put
"upon her Expressions, and which never
"came into her mind; if I did otherwise
"I should perfectly convince the Publick
"that she deserves to be burnt. Thus you
"see my Rule is for Justice and Truth; let
"us now come to decency.

12. All that Rule of Justice is grounded upon this false Maxim, that she deserved the Fire, notwithstanding her having given an abhorrence in Writing of the Errors she was convinced

convinced of, and of ſuch as followed from the natural ſenſe of her words. Beſides, it is very certain, that her Books and her Doctrine had ſcandalized the whole Church: *Rome* her ſelf had declared her Sentiments, and ſo many Prelates in *France* and other Places, had followed her Example, that it was impoſſible to diſſemble any longer the miſchievous Effects of thoſe Books, and the Scandal given thereby over all the World. Notwithſtanding M. *de Cambray*, who had given them for a Rule to ſuch as had confidence in him, will not to this very Day retract them. And leaſt he ſhould condemn them, he breaks all meaſures with his Brethren; and yet he is not willing we ſhould ſee his bigotted conceit of thoſe Books: What follows will make it appear much better. At preſent it ſuffices to take notice of two things that reſult from his Diſcourſe: The one is, That he ſuffers *Madam* Guyon *to be eſteemed by illuſtrious Perſons, whoſe reputation is dear to the Church, and who had confidence in him.* He adds: *I neither could nor ought to have been ignorant of her Writings*: It is then by her Writings, that he allows her to be eſteemed of by Perſons truly illuſtrious, *who had confidence in him*; in a word, whom he guided. They eſteemed Madam *Guyon* and her Writings, with the approbation of M. *de Cambray*,

then

Book, the condemnation of thoſe of Madam *Guyon*, if I took the ſenſe of 'em well; and if I impoſed upon her, M. *de Cambray* could not avoid entring with me upon that Examination, unleſs he were, as it appears now he is, too much reſolved to defend both that Woman and her Books, at what rate ſoever againſt his Brethren.

11. Let us then ſpeak the truth: He well knew in his Conſcience that I imputed nothing to him but what was true, and therefore he continues in this manner: "That o-
"thers who only know her Writings, take
"them in a rigorous ſenſe; let them do ſo,
"I do not defend nor excuſe neither her
"Perſon nor her Writings; and is not this
"much to one that knows what I know? As
"for me I ought, in juſtice, to judge of the
"Senſe of her Writings by her Sentiments,
"which I know to the full, and not of her
"Opinions by the rigorous ſenſe they put
"upon her Expreſſions, and which never
"came into her mind; if I did otherwiſe,
"I ſhould perfectly convince the Publick
"that ſhe deſerves to be burnt. Thus you
"ſee my Rule is for Juſtice and Truth; let
"us now come to decency.

12. All that Rule of Juſtice is grounded upon this falſe Maxim, that ſhe deſerved the Fire, notwithſtanding her having given an abhorrence in Writing of the Errors ſhe was convinced

convinced of, and of ſuch as followed from the natural ſenſe of her words. Beſides, it is very certain, that her Books and her Doctrine had ſcandalized the whole Church: *Rome* her ſelf had declared her Sentiments, and ſo many Prelates in *France* and other Places, had followed her Example, that it was impoſſible to diſſemble any longer the miſchievous Effects of thoſe Books, and the Scandal given thereby over all the World. Notwithſtanding M. *de Cambray*, who had given them for a Rule to ſuch as had confidence in him, will not to this very Day retract them. And leaſt he ſhould condemn them, he breaks all meaſures with his Brethren; and yet he is not willing we ſhould ſee his bigotted conceit of thoſe Books: What follows will make it appear much better. At preſent it ſuffices to take notice of two things that reſult from his Diſcourſe: The one is, That he ſuffers *Madam* Guyon *to be eſteemed by illuſtrious Perſons, whoſe reputation is dear to the Church, and who had confidence in him.* He adds: *I neither could nor ought to have been ignorant of her Writings*: It is then by her Writings, that he allows her to be eſteemed of by Perſons truly illuſtrious, *who had confidence in him*; in a word, whom he guided. They eſteemed Madam *Guyon* and her Writings, with the approbation of M. *de Cambray*,

then

then the Abbot de *Fenelon*: The method of Prayer he adviſed them to, was that which M. *Guyon* taught in her Book which he allow'd them to eſteem tegether with her Perſon. *It is juſt*, as he ſays, *to preſerve the Reputation of thoſe Illuſtrious Perſons, who are dear unto the Church*, which we never ſo much as thought once to attack it. But who can deny that M. *de Cambray* was obliged to diſabuſe thoſe illuſtrious Perſons of the eſteem he had given them (or allow'd 'em to have if you will) of Madam *Guyon* and her Books? the thing then in queſtion is not at their Reputation, which was protected by the authority of M. of *Cambray*: Our buſineſs is to know whether M. *de Cambray* himſelf would not too much preſerve his own Reputation in their Minds, and in the Minds of ſo many others who knew how he recommended M. *Guyon*, to ſuch as put confidence in his Conduct: Whether he would not too much ſave the Approbation he had given of Books ſo pernicious, and diſlik'd wherever they appear'd. This is what M. *de Cambray* cannot excuſe himſelf from, after his Confeſſion juſt now mention'd. Seeing by that in the ſecond place, it now appears, That he endeavours to this day to maintain thoſe Books, and that he finds nothing dubious in them, but that myſtical Language Madam

Guyon

Guyon uſes in her Writings. Is this a myſtical Language, when ſhe has ſaid in her *Short Method*, that the act of giving up one's ſelf, being once perform'd, ought never to be reiterated: Is this a myſtical Language, when ſhe reduces to the inferior ſort of Contemplation, that of the particular Attributes, and of the Divine Perſons, without excepting Jeſus Chriſt himſelf: Is that a myſtical Language, to ſuppreſs all Deſire, even of our Salvation, and of Heavenly Joys, only out of a deſire to reſt upon the Will of God, either known or unknown, either for our own Salvation and that of others, or for our Damnation. What is afterwards drawn out of her *Short Method*, and interpretation of the *Song* in the Book of the ſorts of Prayer, tho' it be no leſs pernicious, is, according to M. *de C.* a myſtical Language.

It is true indeed, but this myſtical Language is that of the falſe myſticks of our Days: Of *Falconi*, *Molino*'s, and *Malavals*, all condemdemned Authors; but not that of any approved Myſtick. You ſee how M. de *Cambray* excuſes the Books of M. *Guyon*. To take what has been juſt now recited, and whatever is of the ſame nature in the literal Senſe, and according to the Conſequence of the Diſcourſe, is in the Senſe of that Prelate, rigorous and ſevere, tho' it be the natural ſenſe of 'em, and that which he endeavours to excuſe, in order that thoſe pernicious Books might

might remain authoriſed, tho' he knows in his Conſcience, that he is not able to juſtifie them; and therefore to ſave them, he has recourſe to that abſurd method of judging of the ſenſe of a Book, by the particular Knowledge he has of the Sentiments of the Author, and not of the Sentiments of an Author by the words of his Book, to this end are all the fine Excuſes of M. *de Cambray* directed. But laſtly, this rigorous ſenſe, as he calls it, is that which aſtoniſh'd and ſcandaliz'd all Chriſtendom: And to Anſwer ſo boldly for Madam *Guyon*, that ſuch things never came into her Thoughts, is another bold ſtroke of judging of her Words by her Thoughts, and not of her Thoughts by her Words; this is always to open the Door to the groſſeſt of Equivocations, and to furniſh Excuſes for the moſt pernicious of Books.

14. It is true indeed, that to this very day M. *de Cambray* makes uſe of this method; he would have us divine what were his Sentiments in his Book of Maxims, tho' he hath not ſo much as ſaid one word of them; and we muſt not wonder that, after having juſtified Madam *Guyon* by ſo falſe a Doctrine, as that we have juſt now heard, he ſhould alſo make uſe of it to juſtifie himſelf. But let us come to what he adds upon decency

15.

15. "I have known her: I could not be "ignorant of her Writings, I ought certainly "to know her Sentiments, I being a Prieſt, "a Tutor to Princes, and having applied my "ſelf from my Youth to a continual Study of "Doctrine, ought to have ſeen what is ma-"nifeſt. I muſt then, if it be ſo, have at "leaſt tolerated that impious Syſtem? which "is the thing that makes me guilty of Error, "and covers me with Eternal Confuſion. All "our Correſpondence has alſo been held up-"on that abominable Spirituality, where-"with, as they ſay, ſhe has filled her Books, "and which is the Soul of all her Diſcour-"ſes. And in owning all theſe things by my "Approbation, I render my ſelf infinitely "more unexcuſable than M. *Guyon*. That "which will appear at firſt ſight to the Read-"er, is, that I have been conſtrain'd to ſub-"ſcribe to the Defamation of my Friend, "whoſe Monſtrous Syſtem I could not be ig-"norant of, being manifeſt in all her Works, "according to my own Confeſſion. So that "my Sentence ſhould be pronounced and "ſigned by my ſelf, at the Head of M. *de* "*Meaux*'s Book; where that Syſtem is ſet "off with all imaginable Horror. I main-"tain it, that ſuch a Daſh of my Pen given "againſt my Conſcienee, out of a baſe Policy "would for ever render me infamous and un-"worthy of my Miniſtry.

16. "You ſee nevertheleſs, what theſe "moſt wiſe and affectionate Perſons towards "me, have deſired and prepared againſt me

" by a deep Contrivance. It is then to se
" cure my Reputation, that they would have
" me ſign, that my Friend deſerves to be
" burnt with all her Writings, for a damna-
" ble Spirituality, which is the ſole Tye of
" our Friendſhip. But further, how muſt I
" explain my ſelf thereupon? Muſt it be
" freely according to my Thoughts, and in
" a Book wherein I ſhall have opportunity
" to ſpeak at large? No, I muſt be treated
" like a Man that is dumb and confounded;
" they will hold my Pen, they will conſtrain
" me to explain my ſelf in the Works of
" another Man; by a ſimple Approbation I
" muſt own, that my Friend is manifeſtly a
" Monſter upon the Earth, and the Poiſon of
" her Writings, can proceed from no where
" but out of her Heart. Thus you ſee, what
" my beſt Friends have contriv'd for my Ho-
" nour. If the moſt cruel Enemies would
" have ſet Snares to catch me, is not this
" exactly the thing that they ſhould have
" demanded of me?

17. What does he not think, that amidſt his Excuſes, every one that reads them an-ſwers him? No, your Friend deſerved not to be burnt with her Books, ſeeing ſhe con-demned them. Your Friend was not a Mon-ſter upon Earth, but an ignorant Woman who being dazled with a ſpecious pretext of Spirituality, deceived by her Directors, ap-plauded by a Man of your Figure, has con-demned her Error, when Care was taken to inſtruct her. This Confeſſion could not bu-edi-

edifie the Church, and wean from her Books those that have been seduced by them: M. *de Cambray* had nothing else to do, but to approve so just a Conduct, had not an unreasonable fear that he should defame his Friend and himself, stuck too much in his Stomach. What he calls a Defaming his Friend, is to understand her Books in their natural Meaning, as his Brethren did; and as every Body else did that condemn'd them. He would not have his Friends perceive, that he had put so bad a Book into their Hands; this is what he calls Defaming himself: And now we shall have cause of Wonder, to see him retreat so many Steps backwards, without being willing to own it; he fears too much, not to defame himself, but to own a Fault. This is not to defame himself, but on the contrary to honour himself, and repair his wounded Reputation. Was it so great a Misfortune, to have been deceived by a Female Friend? M. *de Cambray* is to this very day, careful to spread abroad at *Rome*, that he hardly knows M. *Guyon*: What Conduct is this? at *Rome* he is asham'd of this she Friend, in *France* he dares not say that she is unknown to him, and rather than suffer her Books to be blasted, he answers and gives Security for their Doctrine, tho' already condemned by their Author.

18. What shall it be said then? that M. *Guyon* has subscribed her Condemnation by force? is that forcing her, when she willingly subscribed it in a Monastery, where she had

confined her ſelf of her own Accord, in order to be there inſtructed? Is that force, to yield to the Authority of the Biſhops, whom ſhe choſe for her Teachers? But could we condemn thoſe Books more expreſly, than by ſubſcribing to their juſt and ſevere Cenſure? but this, ſay they, is to conſtrain M. *de Cambray* to own too great a Miſtake: What Remedy is there for it? It is certain, by the common Declaration of all Chriſtendom, and by the acknowledgment of M. *Guyon*, that her Spirituality ought to be condemn'd. It is certain, by the preſent Confeſſion of M. *de Cambray*, that all his Correſpondence with Madam *Guyon*, was about that Spirituality ſhe her ſelf had condemned, and that it made the only Tye of that Friendſhip ſo much boaſted of: What Anſwer can be given to ſo formal a Confeſſion? what can we ſay to them who will Object, That this Correſpondence united by ſuch Tye, was either known or not known? if it was not, M. *de Cambray* had nothiug to fear, in approving the Book of M. *de Meaux*; if it was known, that Prelate was ſo much the more obliged to declare himſelf; and there was nothing he had reaſon to fear, but holding either his Peace, or making Evaſions upon that Subject.

19. *M. de Cambray* ſeems to have foreſeen that Objection, and therefore he continues in this manner; for I Omit none of his Words; "They will be ſure to tell me, that "I ought to Love the Church more than "my

" my Friend, and more than my own ſelf:
" As if the Church were in Danger, in an
" Affair wherein her Doctrine is ſecur'd, and
" where the thing relates to a Woman, whom
" I am ready to ſuffer ſhould be defamed
" for ever; Provided I have no Hand in it,
" againſt my Conſcience. Yea, I would burn
" my Friend with my own Hand, and my
" ſelf too chearfully, rather than the Church
" ſhould be in Danger. She is a poor Wo-
" man, confin'd, oppreſt with Grief and
" Reproaches; No body defends her, nor
" excuſes her, and one is always afraid.
Good God! is that nothing to the Church, to Bleſs a Seducing Book, ſpread all over the Kingdom, and further? eſpecially when he is ſuſpected to approve it? Is it nothing to the Church, to obſerve to ſet in a true light to Confute the Errors of ſuch a Book? this is what *M. de Cambray* won't hearken to. Why does he ſeparate himſelf from his Brethren, and not ſhew before the whole Church the Conſent of the Epiſcopacy againſt a Book really ſo pernicious? A Body is always afraid, ſays *M. de Cambray*: It is well ſeen: He would have no Body to meddle with that poor Captive, whoſe Fate he deplores, and that we ſhould ſuffer a Party that has already too much over-run the World, to ſtrengthen it ſelf. To what purpoſe is it for him to ſay, *Yea, I would burn my Friend with my own Hands, I would burn my own ſelf?* Such as do burn after this manner, do it that they may burn nothing at all: Theſe are

Transported Zealots, who go beyond the Butt, to pass over the Essential Point. Burn not *M. Guyon* with your own Hand, you should be irregular in so doing: Burn not a Woman that shews she is coming to her self again; unless once more you be assured that her Recantation is not sincere: Burn not your own-self; save the Persons, condemn the Error, proscribe with your fellow Bishops the pernicious Books that spread all over the World, and put an end to a Business that disturbs the Church.

20. "After all, continues *M. de Cambray*, which is most proper, either that "I should revive in the World the remembrance of my past Intimacy with her, and "acknowledge my self the most insipid Man "living, for not having seen manifest Infamies; or that I am execrable, for having "tolerated them? or that I should keep to "the last a profound Silence, as to the Writings and Person of M. *Guyon*, as one that "excuses her in his Heart, by reason she "did not perhaps know the extent of each "Expression, nor the severity wherewith "they would afterwards examine the Language of the Mysticks, upon the Experience of the Abuses that some Hypocrites "have committed upon it? Tell me truly "which is the wisest part of these two?

21. I have nothing to do here, but to observe in one Word, *that profound silence to the last* which M. *de Cambray* promises here; it will soon be seen, what Mischief such a determi-

ined Silence cauſes to the Church. After is neceſſary Remark as to the Fact, let go on with the Writing of that Pre-te.

22. "They don't ceaſe to tell us every day, that the Myſtick Divines themſelves, even the moſt approved of 'em, have much exagerated Matters: Nay, they will have it, that St. *Clement*, and ſeveral of the chief Fathers, have ſpoken in terms that require abundance of Correction. Why do they expect that a Woman only could not exagerate? why muſt whatſoever ſhe has ſaid, tend to the forming of a Syſtem that makes a Body tremble? If ſhe could exagerate innocently, if I have throughly known the Innocency of her Exagerations, if I know what ſhe would ſay, better than her Books have explained it, if I am convinced of it by Proof as deciſive, as the Terms they reprove in her Books are equivocal, can I defame her againſt my Conſcience, and defame my ſelf with her? is Prelate declares himſelf more and more, e Terms of M. *Guyon* are but equivocal, e Biſhops, and even the Pope have conmned her Book, only becauſe they did t underſtand them well. We are, you ſee, ought again in her behalf, to thoſe unhap- Diſputes of the Queſtion of Fact and ght; M. *de Cambray* is the Author of it, d there is none but this Shift left him to fend M. *Guyon* againſt his Fellow Biſhops, d againſt *Rome* it ſelf.

23. See how in this Condition he Triumphs, ſaying without interruption, "Let "my Conduct be cloſely obſerved. Was "the bottom of the Doctrine the Queſtion? "I preſently told M. *de Meaux*, that I would "ſign with my own Blood the thirty four "Articles he had drawn up, ſo that he would "explain certain things therein. The Archbiſhop of *Paris* made earneſt inſtances to "M. *de Meaux* upon ſuch things as appeared "to him juſt and neceſſary. M. *de Meaux* "yielded, and I did not defer one Moment "afterwards to ſign. But now when the Buſineſs tends to the defaming by a back-blow my "Miniſtry and Perſon, by defaming M. *Guyon* "and her Writings, they find I make an invincible Reſiſtance. Whence comes that "difference of Conduct? Is it that I was "weak or timorous at the ſigning the thirty "four Propoſitions? They may judge of it "by my preſent Conſtancy. Is it that I refuſe now, out of Conceit, and from a factious Principle, to approve the Book of "M. *de Meaux*: They may judge of it by "my readineſs to ſign the thirty four Propoſitions. If I was head-ſtrong, I ſhould "have been more eſpecially ſo, as to the Doctrine of M. *Guyon* than as to her Perſon; "I could not in my Bigotiſm, how ridiculous and dangerous ſoever, care any thing "for her Perſon; but ſo far as I could believe it neceſſary, for the promoting of her "Doctrine. All this is plain enough by the "Conduct I have Obſerv'd, ſhe has been

"con-

" condemned, confined, loaden with Infa-
" my: I never ſpoke a Word to juſtifie her,
" to excuſe her, to make her Condition eaſie.
" As to the Matter of the Doctrine, I never
" ceaſed to write, and to quote the approved
" Authors of the Church. They that have ſeen
" our Diſcuſſion, muſt own that M. *de Meaux*,
" who was at firſt for thundering againſt all,
" has been conſtrained to admit one after ano-
" ther, thing which he had a hundred times re-
" jected as moſt pernicious. It was not then the
" Perſon of M. *Guyon*, and her Writings I was
" concerned for; it was the Doctrine of the
" Saints, but too much unknown to moſt of
" the Scholaſtick Doctors.

24. 'As ſoon as the Doctrine was ſecured,
'without ſparing the Errors of ſuch as are
'led away by Deluſions, were not concern'd
'at M. *Guyons* Captivity and Diſgrace. If I
'refuſe now, to approve what M. *de Meaux*
'ſays of M. *Guyon*, it is becauſe I won't diſ-
'grace her utterly againſt my Conſcience, nor
'diſhonour my ſelf, by charging her with Im-
'pieties and Blaſphemies, that reflect una-
'voidably upon my ſelf.

25. Thus you ſee all the Reaſons M. *de Cambray* gives for not approving my Book, from thence reſult Facts of the greateſt Conſequence, in order to know perfectly the Spirit that Prelate was at firſt in, and the alteration that hath happened in his Conduct, ſince he has been Arch-biſhop. One may eaſily underſtand, what the Meaning of thoſe thundering Airs is, that he begins to give me; of that

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profound Ignorance he aſcribes to the Shool, the Authority whereof he now feigns himſelf to have a Mind to maintain ; of thoſe Diviſions which he ecchoes out ſo loud, altho' there never was the leaſt Ground for it, between M. *de Chaalons*, who was conſtrained to make great Inſtances; and me, who reſiſted him, and did not yield without force. Thoſe Matters of Fact and others are of the greateſt Conſequence, let the prudent Reader remember them: But in order to comprehend them the better, let us without Interruption go on with what follows of his Writing.

26. Since I have ſigned the thirty four Propoſitions, I have declared upon all Occaſions that offer'd themſelves naturally, that I had ſigned them, and that I thought it was never to be allowed, that any ſhould go beyond thoſe Limits.

27. 'I afterwards ſhewed to the Arch-bi-'ſhop of *Paris*, a moſt large and exact Ex-'plication of the whole Syſtem of the inward 'Ways, in the Margin of the thirty four Pro-'poſitions. That Prelate did not obſerve in 'it, the leaſt Error or the leaſt Exceſs. M. '*Tronſon*, to whom I alſo ſhewed that Work, 'did not correct any thing therein. Obſerve by the way, in the Matter of Fact, that there is no mention made here, of having communicated thoſe Explications to me, of which truly I never heard any Body ſpeak one Word.

28. 'It is about ſix Months ſince, a Carme-'lite of the Suburb of St. *James*, deſired of me 'ſome Inſtruction in that Matter; I wrote

'pre-

'presently a long Letter to him, which I had 'examin'd by M. *de Meaux*. He propoſed to 'me only to avoid a Word indifferent in it 'ſelf, but which was by that Prelate obſerv'd, 'had been ſometimes abuſed to ill Ends. I took 'it out preſently, and added beſides ſome Ex-'plications, full of preſervatives againſt thoſe 'Errors that he required not. The Suburb 'of St. *James*, that gave Birth to the moſt im-'placable Critick upon the Myſtick Divines, 'had not one Word to ſay againſt that Letter. 'M. *Pirot* ſaid boldly, it might be uſed as a cer-'tain Rule in thoſe Matters. In effect, I have 'condemned therein all the Errors that have 'alarm'd *ſome good people in theſe latter times.* By the way, it falls much ſhort of it, and when all is done, we don't talk here of examining a particular Letter, the Nature of which I know only by a confuſed Recital. But here he begins to come to ſomething more eſſential.

29. Yet I do not find it enough to diſſipate the vain Umbrages, and think it neceſſary to to declare my ſelf ſtill in a more Authentick Manner. I have writ a Book, wherein I explain to the bottom the whole Syſtem of the inward Ways, wherein I mark on one ſide whatſoever is conformable to the Faith, and grounded upon the Tradition of the Saints; and on the other whatſoever goes beyond, and which ought to be rigorouſly cenſured. The more I am under a neceſſity of refuſing my Approbation to the Book of M. *de Meaux*, the more Capital it is to declare my ſelf at the ſame time,

time, in a more Emphatical and Expreſs Manner. The Work is now ready. They have no cauſe to be afraid, that I ſhould contradict there M. *de Meaux*. I would rather chooſe to dye, than to preſent the Publick with ſo ſcandalous a Scene. I ſhall not mention him, but to praiſing him, and making uſe of his words. I know perfectly his Thoughts, and I may promiſe, that he will be ſatisfied with my Work when he ſees it publiſhed.

30. Further, I won't preſume to have it printed without Conſulting any body. I deſign to entruſt the Arbiſhop of *Paris* and M. *Tronſon* with it, as a great Secret of the higheſt degree, as ſoon as they have read it over, I will publiſh it according to their Corrections. They ſhall be the Judes of my Doctrine, and nothing but what is approved by them ſhall be printed. I ſhould have the ſame Confidence in M. *de Meaux*, were I not under a Neceſſity of Concealing from him a Work, the printing whereof, 'tis likely he would hinder, out of reſpect to his own.

31. In this Work I ſhall exhort all the Myſticks that have errred in Doctrine, to own their Errors. I ſhall add, that ſuch as have explained themſelves ill, without falling into any Error, are obliged in Conſcience to condemn their Expreſſions without reſtriction, never to uſe them any more, and to prevent all Equivocating by a publick Explanation of their real Sentiments. Can any body go further to repreſs Error?

32. God alone knows to what degree I ſuf-

fer,

fer, in making a Perſon ſuffer upon this occaſion, for whom I have the moſt conſtant and moſt ſincere Reſpect and Affection of any Perſon in the World.

33. Thus the Memoire written by the Arch-biſhop of *Cambray* concludes. We may eaſily underſtand, who the Perſon is, whoſe Suffering he is ſo ſorry to occaſion, and what the Subject of that Suffering is. All the ſincere Friends of M. *de Cambray* do truly ſuffer, to ſee him ſo ſtrangely addicted to the Defence of that Book; that he had rather ſeparate himſelf from his Fellow-Biſhops than Condemn it, than to unite himſelf to them by a common Approbation of my Book, to which he juſt now declares in this Memoire that the only Obſtacle that hinders him, was his being unwilling to diſapprove the Books of M. *Guyon*: But we leave theſe Reflections, and come to the Eſſential Facts contained in this Memoire.

SECTION V.

Of the Matter of Fact contained in that Memoir.

1. LEt us begin at the laſt, whilſt our Memory is yet freſh. There are two of 'em very important: The One of which is, That the Explications put on the Margin of the thirty four Propoſitions were concealed from me, and ſhew'd only to the Arch-biſhop of *Paris* and M. *Tronſon*. They begun then from that time to Comment upon the Articles;

cles; they turn'd them, they explain'd the
after his way : He Conceal'd it from me
Why? becauſe he knew in his Conſcience tha
he departed from our firſt Sentiments. H
will ſay, that M. *de Paris* and M. *Tronſon*
would have thought as I did : Who doub
of it? So they did ; and M. *de Paris* has wel
ſhewed it : But then every one has his own
Eyes, and his own Conſcience : One help
another : Why then did they ſeparate m
from thoſe Gentlemen ? ſeeing that they an
I drew up thoſe Articles with a perfect una
nimity, as has been ſaid? Why did he hid
himſelf but from him, to whom, before hi
being Arch-biſhop, and at the time of th
Examination of the Articles, he referred al
things as to God, without any further diſ
cuſſion, as a Child, as a School-boy ? It i
not for my advantage that I put him in mind
of thoſe words ; it is to ſhew the laudible
diſpoſition of Humility and Obedience God
then inſpired M. *de Cambray* with. What ha
ſince happened, that ſhould alter his Reſolu
tion ? is it becauſe I had Conſecrated him ? i
it becauſe he was not ſatisfied with his having
Choſen me for that Work, when at that time
he was more full than ever of the Sentiment
God had inſpir'd him with towards me, tho
unworthy, and renewed his Proteſtation, tha
he would never entertain other Opinions tha
mine, the Purity whereof he knew ? It was
notwithſtanding, after having Signed the Ar
ticles, that he gives, unknown to me, a larg
Explanation of 'em to the Arch-biſhop of P

ris and to M. *Tronſon*. As for me, I ſhould be ſatisfied with it; but as for M. *de Cambray*, would he ſeparate and diſunite Brethren and Unanimous Perſons, that had laboured and concerted things ſo perfectly together, and as became Church-men? If that was his Deſign, what Conduct is this? if it was not, why does he hide himſelf from me, who breathed out nothing but Unity and Concord? Was I become of a ſudden moroſe, capricious and unmanageable, it had been much better to have Communicated to me what he was treating with the inſeparable Fellows of my Labour, than a Letter to a Carmelite, which related nothing to our purpoſe, ſeeing that was writ rather with reſpect to his particular Inſtruction, than to the State of the Matter in General. But, what? he would make ſhew of ſome Remains of Confidence, for a Man that deſerved an entire Confidence; whilſt the Eſſential Part is concealed from him; and whilſt M. *de Cambray*, in order to leſſen the Number of the Witneſſes, of the Variations he was contriving, labours ſecretly to ſeparate him from them to whom God had join'd him in this Work.

2. 'I have writ a Book, wherein I fully 'explain the whole Syſtem of the Inward 'Wayes: The Work is now ready: They 'need not be afraid that I ſhall therein Con-'tradict M. *de Meaux*: I'd rather chooſe to 'dye, than to preſent the Publick with ſo 'Scandalous *a Scene*. Without the Trouble of Dyeing, to avoid that Scandal, he ſhould have

have only Communicated that New Work to me, as all the others had been Communicated, and as I had Communicated that which I was Meditating. I take here Heaven and Earth to Witneſs, that I never knew. even according to the Confeſſion of M. *de Cambray*, what he was Contriving, and that I have my Hands free from the Scandalous Diviſions that are thereupon happened.

3. *I ſhall not ſpeak of M.* de Meaux, *but to praiſe him, and make uſe of his Words.*

Whom do they think to amuſe by that ambiguous Diſcourſe? to what purpoſe ſerves wavering Praiſe in a Book of Doctrine? Is it not common, to uſe the Words of an Author againſt himſelf, and to convince him? Thus M. *de Cambray* did not give the World any Aſſurance, againſt the Diſſentions they had reaſon to fear from his Book, ſo that once more I am innocent.

4. *I know perfectly well the Thoughts of M.* de Meaux, *and I may venture to promiſe, that he will be ſatisfied when he ſhall ſee my Work publiſh'd.* What, he knows my Thoughts ſo well, that he won't do ſo much as ask them? *I will be ſatisfied: He anſwers for it*, ſo I ſee but his Book publiſh'd. Did he think to draw the Publick after him, and by their Authority to drag me alſo along? to make me believe, that in the Articles of *Iſſy*, I had thought of all that he would do, or that though he might be aſſur'd, if I durſt ſay ſo of my pacifick Temper, he believed I would connive at every thing? did he not think that Diſcretion, Patience

tience, Compliance, eſpecially in matters of the Faith, have bounds beyond which they muſt not be puſh'd? There was a ſurer Method to prevent ſo great a Miſchief, which was to concert, and to endeavour to underſtand one another, as I had given him Example. He ſhunned a way ſo fair and ſo natural, and thought to draw the Publick after him, but ſo far were they from ſuffering themſelves to be drawn away, that he ſaw an univerſal Uproar againſt it, that the like will hardly be found exemplified. Thus God turns Men out of the way, when they neglect the certain and ſimple means they have in their Hands, and relye upon their Eloquence.

5. *I don't preſume to have this Work printed without conſulting any body. He promiſes to conſult the Archbiſhop of* Paris, *and M.* Tronſon, *and not to have any thing printed but what they approve. I would have, ſays he, the ſame confidence in M.* de Meaux, *were I not under the neceſſity of concealing from him a Work, the printing whereof 'tis likely he would hinder out of reſpect to his own:* Why ſhould I hinder it? Did he know in his Conſcience, that by turning the Articles as he has done, our Books would be contrary to one another; and that he argued upon Principles oppoſite to thoſe we had agreed upon? This is what he ſhould have prevented. It was perhaps, out of Jealouſie of excelling me, that I would hinder his Book from coming out? what Mark had I ever given of ſo mean a Diſpoſition? why would he ſuſpect ſuch a thing of his Fellow-Biſhop, his Friend,

his Conſecrator, who may well be accuſed of being too much poſſeſs'd with a good Opinion of his Compliance? If I had been as unreaſonable to ſhew ſo ſhameful a Jealouſie, and to wrangle vainly with M. *de Cambray*, M. *de Paris* and M. *de Tronſon* would have confounded me? and becauſe 'tis likely I ſhould contradict them upon this Conjecture and Appearance, he really expoſes the Church to the greateſt Scandal that could be rais'd.

6. But whence comes this change of Conduct? He to whom all was referred during the Diſcuſſion of the Matter, he, whoſe only Judgment was expected, with a Submiſſion I did not abuſe. In a word, he, to whom he was willing to refer all things without Diſcuſſion and Reſervation, is now the only Man from whom he conceals himſelf: Why? no new thing is happened to me ſince M. *de Cambray* was made Arch-biſhop, I have given him a new Mark of Confidence in deſiring his Approbation, and in ſubmitting my Book to his Examination; but it happen'd, that he being raiſed to that ſublime Dignity, would for ſome conceal'd ends, change the Articles he had ſigned, and he muſt ſince then have forgot, what he had promiſed to one of the Arbitrators he had choſen, and to whom he had ſhewed moſt Submiſſion.

7. He was no leſs miſtaken when he thought ſo, than when he thought he could impoſe upon the Publick; M. *de Paris* has refuſed him his Approbation, he has given his Approbation

to

o my Book. He attempted in vain, to diſunite thoſe whom God, I dare ſay, had united by the common Faith, and by the Spirit of the Tradition that we had ſought for in the ſame Fountains. It is true, M. *de Tronſon* grants, that he did not oblige M. *de Cambray* to give me his Approbation; but when all is done, all depends upon the Expoſing of it to the Publick: M. *de Cambray* did ſo expoſe it, ſaying, he could not approve my Book without betraying his Sentiments; to tell him, that he ought not to approve of his having ſo expos'd it, is the ſame thing as to Adviſe one not to ſign the Confeſſion of Faith, ſo long as he is not perſwaded of it. It is exactly what M. *Tronſon* had order'd to be told me: It is what he told me himſelf, he told me beſides by ſeveral Perſons, and to my ſelf before unexceptionable Witneſſes, that he believ'd M. *de Cambray* oblig'd in Conſcience to condemn the Books of M. *Guyon*, and diſown his own Book; then all would have been at an end if he had ſtood to his Advice: The Proof of this would be very eaſie, but it is better to ſtick cloſe only to what is deciſive.

8. We may now ſee one of the Reaſons, why M. *de Cambray* who ſtill conferred with M. *de Paris* and M. *de Chartres*, conſtantly refuſed to confer with me. It appears already by that Writing, that even before the Publication of his Book, all his Care was to divide us; but the Truth is ſtronger than the Wiles of Men, and 'tis impoſſible for Man to diſunite thoſe that it unites.

9. *I ſhall exhort the Myſtick Divines that have erred, continues M.* de Cambray, *to own their Errors; and they that have not explained themſelves well, to condemn without reſtriction their Expreſſions: Can any one go further to repreſs Error?* Who doubts but they may, and ought to go further? when he hath authorized an evil Book, a Book not only ſuſpected every where, but beſides condemned at *Rome* already and elſewhere: When he has allowed it to be eſteemed by illuſtrious Perſons, and ſuffer'd her to make uſe of the Confidence they had in him to authorize that Book; and moreover, tho' they could not juſtifie it, but by recourſe to ſecret Explications, which they to whom it was recommended, neither ought nor could divine: When he alledges for his chief Defence, that the reaſon of his excuſing that Book was, only becauſe he explains it better than it explained it ſelf: Is that enough to exhort in general, Authors that have failen, to acknowledge their Faults; and if they have ſpoken in an ambiguous ſenſe, to explain themſelves? No, without doubt it is not enough: That is a meer Illuſion, it is certainly one, to propoſe to make a Woman write, who never ought to have written, and who is condemn'd to perpetual Silence. He ought to clear himſelf before the Publick, and not to make uſe of a vain pretext to excuſe himſelf of it.

10. He is ſo deeply engaged in defending the Doctrine of that Woman, that he not only owns her to be his Friend, but alſo that all his Correſpondence and Intimacy with her,

her, was only grounded upon the Sprituality she professed.

11. He is, I say, to this very day, so wedded to M. *Guyon*'s Book, tho' condemned by so many Censures, that he affects to excuse the Errors thereof, as a Mystick Language, and as Exagerations which he offers to maintain by those of some Mystick Divines; Nay, even of some Fathers; without considering, that what we reprove in that Woman, is not only some Exagerations which may happen innocently, but also that she has surpassed in her Principles, all the Mystical Divines true or false; nay, has out-done the Book of *Molinus* himself.

12. Yet once more, he remains so closely wedded to those ill Books, that he has declared just now in his Memoire, that he will continue silent upon that Subject to the last. He is indeed silent to Extremity, seeing that to this very day, notwithstanding the danger he is in for endeavouring to excuse those Books, a clear Condemnation thereof cannot be extorted from him.

13. In order to conclude his Observations upon the plain matters of Fact, we must further observe the prodigious difference betwixt what was really acted between us on the signing the Articles, and what is related thereof by M. *de Cambray*. If I say, that he offer'd to subscribe all that very moment, without examining any thing out of an entire and perfect Obedience, I should only repeat what is to be seen in all his Letters; it is he that taught us,

it is he that laid upon us the Condition of the Signature: I was a ſevere, moroſe Man, and muſt be earneſtly preſs'd by M. *de Paris*, then M. *de Chaalons*, in order to bring me to the Sentiments of M. *de Cambray*. I never refuſed to be taught by any of the loweſt order of the Church; and much leſs by great Prelates: But as for this time, and this Matter, I do repeat it, and God knows that there never was the leaſt Controverſie between M. *de Chaalons* and me; we drew up the Articles with one Voice, without any thing like a Diſpute, and we unanimouſly reject the ſubtle Interpretations of the Archbiſhop of *Cambray*, which tended to render all our Reſolutions uſeleſs.

14. As for the matter of Doctrine, ſays he, I did not ceaſe to write, and to hearken to thoſe approved by the Church. To what purpoſe is this Diſcourſe? the Queſtion was about underſtanding them right. What is it that M. *de Cambray* ſubmitted to our Judgment, if it was not the Interpretation he gave to them? but now 'tis quite another thing: It is he that teaches us the Tradition, let us give Glory to God if it be ſo; but was it we that deſired Arbitrators of our Doctrine? who deſired only a Deciſion to ſubmit our ſelves thereto, without reſerving to our ſelves the leaſt Reply? who ſo earneſtly preſſed that they would take us at our Word upon that Offer, and that they would try our Compliance? what is there happen'd ſince the time that M. *de Cambray* wrote thoſe things, except that he being ſince made Archbiſhop of *Cambray*, would no lon-

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ger tye himſelf to the Doctrine he had voluntarily ſubſcribed, that he would now vary from it; and Laſtly, that he has forgot the Submiſſion that God had then put into his Heart.

15. 'They that have ſeen our Diſcuſſion, 'muſt own, *continues he*, that M. *de Meaux*, 'who at firſt would thunder againſt all, has 'been conſtrained to admit one after another, 'things which he had a hundred times reject-'ed as moſt pernicious. It was I then that taught an evil Doctrine, it was I to whom they muſt give Arbitrators; M. *de Cambray* who ſpoke only of Submiſſion to our Sentiments, really he that taught us: M. *de Meaux* was for thundering againſt all, but if he was altogether of ſo thundering a Diſpoſition, and ſo unjuſt in the time of the Diſcuſſion, why would you expect his Deciſion to ſubmit your ſelf to it? why would you deſire it ſo earneſtly? why would you hear in him, not only a Doctor whom you were pleaſed to call one of the greateſt, but God himſelf? were theſe ſerious Words, or Flattery and Deriſion? were theſe the Thunder-claps that you reſpected, and a Man who thundered right or wrong, that you took for your Judge? and that you would hearken to as to God himſelf?

16. Let us read once more the ſame words, 'They that have ſeen our Diſcuſſion, muſt own 'that M. *de Meaux* who was for thundering 'againſt all, was conſtrained, one after ano-'ther, to admit things that he rejected: But who was it that ſaw that Diſcuſſion? who beſides us was admitted there? by what Wit-

neſſes will he prove, that I have ſo much varied? but if I was to acknowledge ſo many faults, was M. *de Cambray* to acknowledge nothing? for me, I have produced his Letter, and a Memoire written with his own hand. It muſt be confeſs'd, that he acts two very contrary Parts; let us read the Letters he wrote during the Diſcuſſion; he deſired only a Judgement, after which he offered a Retraction at firſt, and to abandon all. Let us read the Memoire he makes after the ſame Diſcuſſion; M. *de Cambray* has not only no Sentiment he was to forſake, but it was we that were to forſake ours to embrace his, which we did nothing but thunder againſt, right or wrong, without Judgment.

17. *It was not*, ſays he, *the Perſon of M.* Guyon, *and her Writings, I was concern'd for; but for the Doctrine of the Saints, which is but too little known to moſt part of the Scholaſticks:* We were thoſe Scholaſticks then, to whom the Doctrine of the Saints was ſo unknown, and it was M. *de Cambray* that taught us that Doctrine. During the Diſcuſſion he carried himſelf as a Scholar, but ſince he is arriv'd to an higher Degree, he would propoſe new Rules by his Explication, he repents that he had ſo ſubmitted, and he ſpeaks now as tho' he was the Arbitrator of all.

18. We are not infallible; No, without doubt; but yet he ſhou'd ſhew us wherein we had need of Inſtruction: What Errors did we teach? Did we except againſt ſome part of the Doctrine of the Saints? Did we deſire

Doctors

Doctors and Arbitrators? Go, let us take heed not to glory, except it be in the Lord: Let us not ſpeak of the deference we owe to one another; a Diſciple of Jeſus Chriſt reckons it his glory to learn every day, and that too of all Men: But yet we muſt not forget the part that we acted, M. *de Chaalon*, M. *de Tronſon*, and I: Without doubt they lookt upon us as Men of ſound and uncorrupt Doctrine, to whom they would referr all upon the *Myſteries of Prayer* and *Pure Love*, that is to ſay, upon moſt Eſſential Points of Faith. M. *de Cambray* himſelf propoſed us, received us, and lookt upon us as ſuch, and now all of a ſudden we are no more but a ſort of Doctors to whom, as well as to the moſt part of the Scholaſticks, the Doctrine of the Saints is utterly unknown.

19. But whilſt M. *de Cambray* aſcribes to himſelf ſo much Authority and Light, God permits that he ſhould diſcover to us his Changeableneſs. Now he boaſts only of the School, and accuſes us as being Oppoſers of the Scholaſtick Doctors, but then his Buſineſs was only to teach us the Doctrine of the Saints unknown, yea, moſt unknown, not to ſome, or to a ſmall Number, but to moſt of the Doctors of the School.

20. *It is not the Perſon of* M. Guyon *and her Writings I was concerned for*: What was the thing then in Queſtion at that time? Who was it that propoſed the Queſtion? Why were Arbitrators choſen and deſired? Arbitrators to whom all was ſubmitted; was it

not

not to Judge of the Prayer, and of the Books of M. *Guyon?* will he always forget and loose ſight of the expreſs Subject of the Diſpute? M. *de Cambray* had not then publiſhed any thing upon that Matter: It was not he that was accuſed, it was M. *Guyon* and her Books: Why did he meddle ſo far in that Buſineſs? who call'd him thereunto, if not his own Conſcience, by which he knew, that if we Condemn'd the Books of Madam *Guyon*, which he had ſo much recommended, he would be thereby Condemned himſelf? Why did he Compoſe ſo many Writings? was it to accuſe or excuſe and defend thoſe Books? that muſt then have been our Queſtion; and yet if we believe M. *de Cambray*, this was not the Matter he was concerned for; it was for *the Doctrine of the Saints*. What; For the Doctrine of the Saints in general, or in relation to thoſe Books that were ſo mightily accuſed? He would then teach us, that thoſe Books were conformable to the Doctrine of the Saints, and that if they were accuſed, it was becauſe the Doctors of the School, for the moſt part, were ignorant of that Doctrine which Madam *Guyon* came to teach them?

21. Let us tell the truth, as it reſults from the Matters of Fact, and from the Writings juſt now mentioned: Whilſt ſhe wrote before as the Party accuſed, the Abbot *de Fenelon* wrote alſo as much as ſhe, either as her Advocate or Interpreter: However to hinder her Condemnation, the Matter in Queſtion was not the Perſon who always ſpoke as having

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ſubmitted, it was the Books and the Doctrine he had a mind to defend, and he had no other Reaſon or Title for entring upon that Cauſe: What he had begun when only M. *de Fenelon*, he continued it when made Arch-biſhop of *Cambray*; it is under this Title that he ſubſcribed the thirty four Propoſitions: He perſiſted to ſubmit all to the Arbitrators he had Choſen, and to whom he ſent all his Writings: He received that Motion as a Motion from God, which he entertained even to the time of his Conſecration: If he afterwards forgets all, what have we to ſay to it, but that he diſſembled? or that being advanced as high as he could be, he has changed his Deſigns, and taken another Method.

22. He makes wonderful Arguments upon his Conduct: "Is it that I was meek and fear-"ful when I ſigned the thirty four Propoſiti-"ons? they may judge of that by my pre-"ſent Reſolution: Is it that I have refuſed "out of Self-conceit, and a Factious Spirit to "approve the Book of M. *de Meaux?* they "may judge of that by my readineſs to Sign "the thirty four Propoſitions. To what pur-poſe are his Arguments, when Matters of Fact ſpeak? Thoſe Matters of Fact ſhew a Rule, and a more ſimple and natural way to judge of his Change of Conduct: It is in a word to be Arch-biſhop or not; to obſerve Meaſures before his being made ſo, and to keep none when the Buſineſs is conſummated.

23. He Values himſelf much upon Readineſs to ſuffer M. *Guyon* to be condemned, con-

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fined, and loaden with Reproaches, witho
ſaying ſo much as one word to juſtifie her, t
excuſe her, or to ſweeten her Condition. W
muſt not yet argue too much on this Point
It is naturally and plainly thus, that M. *Gu*
on, by her ill Doctrine, and her raſh Conduc
for it was not then throughly div'd into, wa
become ſo ridiculous and odious, that the Pru
dence and Precaution of the Abbot *de Fenelo*
even ſince he was made Arch-biſhop of *Ca*
bray, did not permit him to expoſe himſelf
vain: What, do I ſay to expoſe himſel
to loſe his good Name utterly by upholdi
her, and that there was no other way for o
that would defend her, but to take indire
Methods.

24. It is what appears to us in all his Wr
tings, that he had ſecretly undertook to d
fend her: Thus that he defends her to th
very day, in maintaining the Book of th
Maximes of the Saints: He lays down no
as he did then, all the Principles he can t
uphold her: If, by his Knowledge he cove
her Doctrine, if he mittigates it in ſome pla
ces, that way of Teaching it is ſo much th
more dangerous. In fine, we could not ex
cuſe him then but by his extream Submiſſio
the Proof whereof we have been conſtrained
give by his own Letters, and we had not lo
thoſe Hopes of him but by the Publication
his Book, of which we muſt now ſpeak.

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SECTION VI.

Of the Hiſtory of the Book.

1. THat Book that ought to have been ſo well Concerted with my Lord of *Paris* and M. *Tronſon:* (As for me, I was one to whom he would no more hearken:) That Book, I ſay, wherein he had engaged himſelf, as has been ſaid, not to put any thing but what was Corrected, and approved by them, appeared at laſt on a ſudden in *February*, 1697. without the leaſt Mark of any ſuch Approbation. The Arch-biſhop of *Paris* has explain'd himſelf to the Arch-biſhop of *Cambray*, how that Book appeared againſt his Advice, and againſt the formal Word M. *de Cambray* had given him. As for me, who reſtrict my ſelf wholly to what is publick on that Head, I ſhall only Obſerve, that not to find the Arch-biſhop of *Paris*'s Approbation at the Head of that Book, is the ſame in my Opinion as the Refuſal of it, ſeeing, that according to the Obligations M. *de Cambray* had taken upon him, he ought to have demanded it: Let us not then any more ſpeak of mine, which was no leſs neceſſary, ſeeing I was one of the two Prelates whoſe Principles he promiſed to explain. We muſt not forget that Authentick Promiſe in the Advertiſement of M. *de Cambray*. There was publiſh'd a Book, that was to decide ſuch Nice Matters, to diſtinguiſh ſo exactly betwixt the true and the

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falſe; to take away all Equivocations, and to reduce the Expreſſions to the utmoſt rigour of the Theological Language, and by that means to ſerve as a Rule to all Spirituality. We ſaw, I ſay, that Book appear without any Approbation, not ſo much as of thoſe from whom it was moſt Neceſſary, and whoſe Approbation he had promiſed to take.

2. It is in vain to Anſwer, that M. *de Cambray* had, 'tis true, promiſed to ſpeak nothing but what M. *de Paris* ſhould approve of, but not to take his Approbation in Writing, for 'tis not the Cuſtom to prove an Approbation by a Chimerical Matter of Fact: It muſt be ſhewed in Writing, and Signed, eſpecially when he of whom he takes it, is concerned in the Caſe, as the Arch-biſhop of *Paris* was manifeſtly ſo in the New Book, ſeeing he promiſed in the Preface of his Book that he would explain his Doctrine.

3. So M. *de Cambray* ventured at all: He, that choſe rather to dye, than to preſent the Publick with ſo ſcandalous a Scene as to contradict me, expoſes himſelf likewiſe to contradict the Arch-biſhop of *Paris*, and to ſet the whole Church in a Combuſtion. He had rather indeed expoſe himſelf, and did it accordingly, than with his Friends, with his Fellow-Biſhops, not to ſay with them he had Choſen for Arbitrators of his Doctrine, whilſt on our part we offered to Concert all things with him, and did ſo accordingly, and put our Compoſitions into his Hands. He has broke all Union, out of an eager deſire to give Law

to the Church, and to furniſh Excuſe to M. *Guyon*; nor can he endure to be told, that he alone is the Cauſe of Diviſion among the Biſhops, and of the Scandal of Chriſtendom.

4. He would have it forgot, how ſpeedy and univerſal an Oppoſition was made to his Book: The Town, the Court, the Sorbonne, the Monaſteries, the Learned, the Ignorant, Men, Women, yea, all Orders without exception ſhewed their Indignation, not againſt the Proceedings, for they were known but to few, and indeed to no body throughly; but againſt the boldneſs of ſuch an ambitious deciſion, againſt the refinedneſs of the Expreſſions, the ſtrangeneſs, unprofitableneſs, and the ambiguity of that unheard of Doctrine: It was then that the Publick Noiſe convey'd to the Sacred Ears of the King what he had ſo carefully conceal'd: He heard it from an hundred Perſons, that M. *Guyon* had met with a Protector in his Court, in his Family, one that waited upon the Princes his Children: And with what Diſpleaſure, we may judge by the Piety and the Prudence of that great Prince. We were the laſt that ſpoke of it, every body knows the juſt Reproaches we underwent from the Mouth of ſo good a Maſter, for having concealed from him what we knew; with which you may be ſure he charg'd our Conſciences: Yet M. *de Cambray*, in ſuch a general diſſatisfaction only complained of us; and when we were conſtrained to excuſe our ſelves for having ſerved him too much, and that we muſt laſtly begg Pardon for our Silence that

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had saved him, he made and contrived the most strange Accusations that could be against us.

5. Did I alone raise up the Publick? what! my Cabal? my Emissaries? shall I dare to say so? I can say it with Confidence and before the Sun; the most simple of all Men, I would say the most incapable of all Cunning and of all Dissimulation, as one who never found Credit, but because I have always walk'd so as to obtain common Credit: All of a sudden I have conceived the bold Design of ruining by my Credit alone the Arch-bishop of *Cambray*, whom until then, I had always been willing to save at my own Peril: But that is nothing, I alone have by imperceptible springs, from a Corner of my Closet, amongst my Papers and my Books, stirr'd up the whole Court, all *Paris*, all *Europe*, and *Rome* it self, where the universal Astonishment, not to say more, was carried as fast as the Publick News could convey it: What the most credited, and most absolute Potentates could not perform, and dare not undertake; *viz.* to make Men concur, as it were in an instant, in the same thoughts, I alone have done it without stiring from my Closet.

6. Yet I wrote nothing; my Book that was finishing, and printing when that of M. *de Cambray* appeared, stay'd three Weeks longer in the Press; and when I published it, they found therein 'tis true, Principles contrary to those of the Maxims of the Saints; (it could not be otherwise, seeing we took such different ways; and that I designed only to esta-

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bliſh the Articles that M. *de Cambray* had a Mind to elude) but not one Word againſt that Prelate.

7. I ſhall ſay nothing of my Book, but one well known and certain Matter of Fact: It paſſed without any ſeeming Contradiction, I had no Advantage of it, I therein taught the Doctrine of the Catholick Church; the Approbation of M. *de Paris*, and that of M. *de Cambray*, did add thereunto that Authority which the Holy Concurrence of Biſhops gives naturally in Matters of Faith. The Pope himſelf did me the Honour to ſend me a Letter upon the Book I had laid at his Sacred Feet, and was pleaſed to expreſs himſelf in brief, that my Volume had much encreaſed the good Will he entertain'd for me: That brief Letter is publiſh'd in my Second Edition. It appears alſo in the Letter to M. *de Cambray*, whether there be a Word of his Book: That difference regards not my Perſon: It is an Advantage from the Doctrine I taught, which is known all over the Earth, and which is authorized and always favoured by the Chair of St. *Peter*.

8. Affairs ſeemed afterwards to be ſomewhat embroil'd. It is the ordinary Conduct of God againſt Errors. There happens at the very firſt Appearance of 'em an illuſtrious Declaration of the Faith. It is as the firſt ſtroke of the Ancient Tradition, that repulſes the Novelties they deſign to introduce: A little afterwards a ſecond Time follow'd, which I call the time of Temptation; the Cabals, the Factions began to ſtir, Paſſion and Intereſt di-

vides the World: Great Bodies, great Potentates ſtir themſelves, Eloquence dazzles the ſimple, the Dialecticks lay Snares for them, Extravagant Metaphyſicks carries the Minds of Men into unknown Countries, many know no more what to believe, and hold all in Indifference, without Underſtanding or Diſtinction, they embrace their Party meerly out of Humour. There's the Times I call Times of Temptation, if they will, Times of Darkneſs; we muſt wait in Faith for the laſt Time, when Truth ſhall triumph, and get the Victory.

9. The firſt thing that appeared upon opening the Book of M. *de Cambray*, was a manifeſt affectation to excuſe the Myſticks newly condemned, by cutting them off once, twice and thrice, from the Liſt of the falſe Spiritualiſts. Here we may diſcover him that had promiſed to keep ſilence to the laſt upon the Account of M. *Guyon*. We have ſhewed in another place, that the *ſhort Method* of that Woman was nothing elſe but a more expreſs Explication of *Molinos*'s *Guide*, and eſpecially as to indifference about Salvation, and that they had beſides affected to tranſcribe into that ſmall Book, the ſame Paſſages *Molinos* relyes upon in his Guide; among others a Letter of Father *Falconi*, which has been cenſur'd at *Rome*. So that to ſave Madam *Guyon*, they muſt ſave *Molinos*; and for this reaſon M. *de Cambray* ſpared him in the Maxims of the Saints. It is true, that he durſt not forbear condemning expreſly, that Hereſiarcha in his Letter

Letter to the Pope. But he ſpoke therein only of 68 Propoſitions of that Wretch, and affected to keep ſilence as to the *Guide*, which is the Original of the New Quietiſm, and of the *ſhort Method*. As for this laſt Book, very far from condemning it, he excuſed it in the ſame Letter, by compriſing his Author among the Myſticks; *Who*, ſays he, *carrying the Myſtery of the Faith in a pure Conſcience, had favoured the Error by an exceſs of affectionate Piety, for want of precaution, the choice of terms, and through a pardonable Ignorance of the Principles of the Divinity*. He adds, that this was the Subject of the Zeal of ſome Biſhops, and of the 34 Propoſitions; altho' thoſe Propoſitions and Cenſures had no regard to any, but to M. *Guyon* and *Molinos*. There's the pretended Exagerations, the pretended Equivocations, and in one Word, the pretended Myſtical Language, which is plainly to be ſeen he prepared as a Refuge to that Woman; and he preſented that Excuſe to the Pope himſelf, to draw his Advantages from it, if he would have received it.

10. Here we may ſee the ſame Spirit of Indulgence for the ſhort *Method*, and M. *Guyon*'s other Books, when ſpeaking of the Cenſures of ſome Biſhops againſt *certain little Books*, of which he durſt not hold his Peace altogether before the Pope, he reduces the ſame Cenſures to *ſome places, which taken in the ſence that naturally offers at firſt*, deſerve to be condemned. He would ſeem thereby to condemn them, if we remember'd not the particular

ſenſe he would have to be found in the ſame Books, notwithſtanding their proper Words, and judges them to be condemnable only in a rigorous ſence, which he aſſures us never came into the Mind of their Author ; by which it is but too plain, he reſerved to himſelf the Liberty of excuſing them, by this particular ſenſe he pretends to find in the Book, notwithſtanding the Words of the Book it ſelf.

11. In the mean while, how little ſoever he may have ſaid of it, he is ſo afraid we ſhould believe that he hath paſs'd a Sentence of Condemnation upon the Books of M. *Guyon*, by ſo ſpeaking in his Letter to the Pope of the Biſhops that have cenſured her, that he explains it in his Anſwer to the Declaration ; where he ſays, that he does not relye at all upon their Cenſures, wherein he never had any part neither directly nor indirectly : Words choſen on purpoſe, to ſhew that he was very far from approving them.

12. What he anſwers upon the affected Omiſſion of *Molinos*, and of M. *Guyon*, is no leſs eſtrange ; *Do they pretend*, ſays he, *ſeriouſly, that I would defend or excuſe* Molinos, *when in all my Books I deteſt all the Errors of the* 68 *Propoſitions, that occaſion'd him to be condemned?* Yes without doubt, they ſeriouſly pretend it, ſeeing that theſe very Words confirm the perpetual affectation of ſuppreſſing the *Guide* of that Author, and of touching only upon the 68 Propoſitions, as if they were the only Subject of the Condemnation of the Holy See, without comprizing that Book therein.

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13. *As for the perſon*, adds he, *whoſe Books the Prelates have cenſured, I have already given an Account to the Pope my Superior, of what I thought thereupon.* Who does not ſee, that this is to ſhift off the eſſential point? is it in vain that St. *Peter* has ſaid, That we muſt be ready to give an Account of our Faith, not only to a Superior, but to all thoſe that deſire it? What would it have been for M. *de Cambray*, to explain himſelf to the whole Church, without affecting to ſpare and uphold M. *Guyon?* But yet let us ſee, what Account he has given to the Pope, of his Sentiments upon the Books of that Woman. I do not repeat it, ſays he, my Letter being made publick. There is no Letter publick, but that wherein he ſays to the Pope, *That there are ſome certain ſmall Books cenſured by the Biſhops, ſome places whereof, in the ſenſe that naturally offer'd, were condemnable.* You ſee all the Account he gives to the Pope of thoſe Books that are pernicious throughout, and not to be countenanced in any ſenſe, becauſe what is read in them is pernicious, and what he conjectures is to be found in them, is forced and not ſufficient.

14. One may alſo obſerve here his affectation of naming to the Pope only *Molinos*, and not M. *Guyon*. It is true, he hath ſet down in the Margin of the Letter to the Pope the *ſhort Method*, &c. with the Explication of the Song of Songs. But after the Liberty M. *de Cambray* has taken, to ſay, that they have inſerted what they would in his Text, who ſhall hinder him from diſowning a Marginal Note, the

Text whereof is insignificant? and whatsoever happens, he will come off with condemning some places only in those Books, whilst he spares the bottom, which is wholly corrupted; and besides, he condemning them only in that pretended severe sense, for which he is surety that it never came into the Author's Mind.

15. He does not satisfie the publick any thing more in adding these Words: I shall do on this point as on all others, what the Pope will judge fit; for what was he to expect since the Censure of *Rome* in the Year 1689. do we not see that M. *de Cambray*, who has so long after defended that Book, designs still to shift off the Condemnation thereof by deferring it? So that Letter which he hath made publick, does visibly say nothing at all; therefore M. *de Cambray* would fain have us to believe, that he has written a more secret and express Letter to the Pope: It is for this reason that in the second Edition of his Answer, he has suppress these Words, *My Letter is made publick*, and he would have recall'd the Edition wherein they were, because we saw there very plainly, that as to the Books of M. *Guyon*, he was meerly for shifting off, and never for explaining himself.

16. He does more than keep silence. M. *de Paris* has demonstrated that his Book of the Maxims is only a faint Mittigation, a dexterous and artificial Justification of the Books of M. *Guyon*: M. *de Cambray* has only covered over with fine Colours the Exclusion of the Hope, and of the Desire of Salvation, with

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that of Jeſus Chriſt, and of the Divine Perſons in pure Contemplation, and all the other Exceſſes of that Woman: It is viſibly, her interior Life, that this Prelate deſigned to deſcribe, and that he would palliate her manifeſt Failings in his 39 Articles, it is what is found in her Life, where ſhe ſpeaks of her ſelf in this manner; *Souls of inferior degrees will often appear more perfect: Then they find themſelves ſo remote from the reſt of Men, and they think ſo differently from 'em, that their Neighbour becomes inſupportable.* Here's a new Wonder, to find themſelves ſo much above other Men, that the Eminency of Perfection, which induces us to look upon our Neighbours with the moſt tender Condeſcenſion, ſhould hinder us from enduring them: But the Wonder of Wonders is this, We feel, adds he, in the new Life, that *We cover the exterior part by apparent Weakneſſes:* So that among the Failings which ſhe can neither overcome nor cover, ſhe flatters by thoſe haughty Excuſes the hidden Complaiſance, that makes her to turn her Weakneſs into Pride, and by the ſame means M. *de Cambray* entertains the Admiration of the juſt that know her.

17. What ſignifies theſe fine Diſcourſes in the Maxims of the Saints, upon Souls that pretend to be perfect: *They ſpeak of themſelves out of pure Obedience, ſimply well or ill, as they would ſpeak of another:* Who does not ſee, that they were deſign'd as Excuſes for the Enormous Boaſtings of a Woman, that gave out ſhe was endued with a Prophetick and Apoſtolick Spirit,

with Power to bind and unbind, ſo full of Grace as to over-flow, and with a perfection ſo eminent, that ſhe could not endure the reſt of Men? when ſuch Exceſſes diſcover themſelves, the Excuſe is ready for it in the Book of M. *de Cambray*: M. *Guyon* ſpoke of her ſelf, as ſhe would have ſpoke of another; ſhe ſpoke out of Obedience to Father *Lacombe* her Director, to whom ſhe addreſſes her Life, wherein are found all thoſe things which have been related.

18. Father *Lacombe* was he that was given her in a particular and wonderful manner; if he was become her ſpiritual Father, ſhe had firſt been his Mother; it was he alone to whom ſhe communicated Grace, tho' afar off; with all the tenderneſs that ſhe repreſents in her Life to that degree as to feel her ſelf conſtrained that it might evaporate, to tell him ſometimes, *O my Son, you are my beloved Son, in whom alone I am well pleaſed:* God had notwithſtanding given her in her Priſon, and as the Fruit of her Labours, another Man far more intimate than Father *Lacombe*; and how great ſoever her Union might be with that Father, that ſhe was to have with the latter was quite another thing. As to that, I will not conjecture any thing, I relate here only that of her Life, to ſhew that the falſe Myſtery is continued, and that we are not come to the end of the Deluſions that we are to expect from that Woman.

19. In the mean while that Father *Lacombe* is the Author of the Analyſis condemned at

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Rome, and ſince by ſeveral Biſhops. The Circumſtances of his Intimacy with that Woman have been known of the late Biſhop of *Geneva*, of holy Memory, *John d' Aranthon*: And the Hiſtory thereof is become publick in the Life of that holy Biſhop, which the Learned and pious general of the *Carthuſians* has publiſhed. The time is come, when the pleaſure of God is, that this Union ſhould be entirely diſcovered: I ſhall ſay nothing more of it, but ſhall content my ſelf to deſcribe the Perſon by whoſe Order M. *Guyon* wrote her Life.

20. In every page of that Life ſhe gives way to her Rapture, ſo far as to ſay, *O let me hear no more of Humility! The Virtues are no longer for me! No, my God, let there be no more for me neither Virtue, nor Perfection, nor Holineſs!* And every where in her Life ſhe ſays, Virtuous Manners are imperfect Manners: The Virtue Humility is a feigned Virtue, or at leaſt affected and forced: It is there alſo that we find the Source of the New Language; where it is mentioned, that they will have no more Virtue as Virtue. M. *de Cambray* has adopted thoſe words: Thence comes whatſoever we find in his Writings to leſſen the Eſteem of Virtue, and thence comes in the laſt place his perpetual forcing ſo many paſſages of St. *Francis de Sales*, which are to be underſtood more ſimply as that Saint did.

21. We had ſaid nothing like this in our Articles: Such Explications as are added in Favour of M. *Guyon* are not a more large explication, as M. *de Cambray* promiſed; but an evi-

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dent Depravation of our Sentiments and Principles. In the 33 Article we ſpoke all upon the Conditions and Suppoſitions impoſſible: This was ſufficient to verifie what had been ſaid of it by St. *Chryſoſtom* and other Saints, who would never introduce thoſe Suppoſitions, but with the Expreſſion of an impoſſible Caſe. But what was ſufficient for the Saints, was not ſufficient to excuſe M. *Guyon*: So that to Contemn her, they were fain to invent the abſolute Sacrifice never heard of before, and all the Circumſtances that have been often remarkt, all things added to our Articles, and unknown to all Authors, except to *Molinos* and M. *Guyon*.

22. To ſpeak a word of it by the by, and to bring the Reader a little back again to the Matter of Fact, was that an Explication of our Principles, or his acquieſcing to his juſt Condemnation, which one of our Articles has expreſsly condemned, that we muſt never ſuffer troubled Souls to acquieſce in their Deſpair, and apparent Damnation: On the contrary, M. *de Cambray* permits ſuch an acquieſcence by a Director; and to render it more voluntary, to aſcribe it to the higheſt part of the Soul, he calls it a Sacrifice, and an abſolute Sacrifice. We ſaid in the ſame Article, that we muſt with S. *Francis de Sales* aſſure thoſe Souls, that God will not forſake them: But far from approving that Article, M. *de Cambray* confutes it expreſly, when he ſays that our Buſineſs is not, neither to argue with thoſe Souls that are incapable of all reaſoning, nor to repreſent unto them the Good-

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neſs of God in general. We muſt then deprive of Comfort thoſe Souls we ſuppoſe to be holy, and bereave them with their Reaſon of the reaſonable Service St. *Paul* teaches: We muſt deliver them up to their Cruel Thoughts, and to ſpeak it in one word, to their Deſpair; was this to explain or to deprave our Principles? Did we ſay any thing like this in our Articles?

SECT. VII.

On the Arch-biſhop of Cambray's *Explications, and the Neceſſity of our Declaration.*

1. IF we muſt now come to the Explications of M. *de Cambray*, three Things are to be Obſerved in the Matter of Fact: The firſt is, that they were Explications we never heard one Word of, and that we were to own them as contained in the Articles of *Iſſy*, ſeeing it was thoſe Articles which my Lord of *Cambray* would have had explained: The ſecond was, that he changed them every day, ſo that they are not yet finiſhed: And the third was, that they did viſibly contain new Errors.

2. What had we to do with his Natural Love, which never came into our Mind? and ſuppoſe we had admitted it, did it avail any thing towards ſolving the Difficulties? the chief of all was the acquieſcing to his juſt Condemnation on the part of God: The Arch-biſhop of *Paris* has lately demonſtrated, that the acquieſcing to the Loſs of that natural

ral Love, is so far from acquiescing to one's own Condemnation on the part of God, that it is on the contrary a receiving of Grace from it, seeing according to the Author himself, this is one of the greatest, to be deprived of a Love which they account the sole Obstacle to Perfection? what could we have said to an Argument so clear? and was not this sufficient to hinder us from receiving Explications, which afford no help to the Book they would have us to excuse.

3. On the other hand, that Explication is so bad, that M. *de Cambray* has lately chang'd it, in the very last Letter he address'd to me. In that last Letter, to acquiesce in one's own Condemnation, is no more to acquiesce in the Loss of Natural Love, as hitherto he would have us to understand it: *To acquiesce in his just condemnation, is* (for a Sinner) *to acknowledge that he deserves Eternal Punishment:* So the Natural Love is useless to that act; it is not out of a Natural Love that a Sinner owns himself to deserve Eternal Punishment. But this new Answer is not better than the rest, and the Arch-bishop of *Cambray* will find himself constrained to forsake it, as soon as he considers this short Reflection. It is not true, that to acknowledge ones self to deserve Eternal Punishment, is to acquiesce in his just Condemnation: For 'tis so far from acquiescing therein, which happens to Men in Despair, that we begg Pardon of the just Judge: We beseech him to change his Justice into Mercy, and not to deal with us according to our deserts,

ſerts, but to ſave us through Grace in the Name of Jeſus Chriſt our Lord; ſo far are they from Conſenting by that Act to their own Condemnation, that it is on the contrary to oppoſe his Mercy thereunto, which hinders the Effect thereof.

4. So, (and this is the Second Remark) thoſe Explications changed every day: That which M. *de Cambray* ſeems to adhere to, is that of Natural Love, and of the terms of *Motive*, to which, as he grants, he now gives a new Senſe different from that of the School. I do not touch upon that Matter, whereof the Biſhop of *Chartres*, by whom the Explications have been tranſmitted to us, will ſay what, according to his Prudence, he thinks fit: But I ſhall only take Notice of thoſe publick Matters of Fact. The Letter to the Pope appeared a few Months after the Book, in order to ſoften the Expreſſions thereof; without mentioning therein either a Natural Love, or the New Senſe of *Motives*. Soon after there came into our Hands by M. *de Chartres*, another Explication, wherein that Prelate can teſtifie, no mention was made of Natural Love, and he gave *Motive* a Senſe therein, quite contrary to that which has been propoſed ſince. At laſt, the Natural Love which we had not yet heard of, is come out, and this is that ſame Explication which was ſet forth in the Paſtoral Inſtruction.

5. To draw all the Diſpute on that Point; M. *de Cambray* publiſht at *Rome*, and other places where he had a mind, the Latin Verſion

ſion of his Book. He altered it after a ſtrange manner in the tranſlating it: For almoſt in every place where, in the Book, the word *proper Intereſt*, *Commodum propriam*, is found, the Tranſlator has inſerted the word *deſire*, and *mercenary appetite*, *appetitionis mercenariæ*. But our own Intereſt is not a deſire: Our own Intereſt is manifeſtly an Object without, and not an Affection within, nor an inward Principle of action: All the Book is therefore altered by this Change. It is a vain Excuſe for M. *de Cambray* to ſay, that he thus underſtood it, ſeeing that in a Verſion one muſt ſimply tranſlate the words, and not inſert any gloſs.

6. He has alſo inſerted every where the term of *mercenary*, without ever having defined it, and that he might have room to inſinuate in the Book whatſoever he had a mind to, by a double Senſe that reigns all over it.

7. In the ſame Latin Verſion the word *motive* is tranſlated by *that of inward affection*; *appetitus interior*; againſt the natural ſignification of that word, which is that we ought to follow in a faithful Tranſlation. It was nevertheleſs this Verſion that the Archbiſhop of *Cambray* beſought the Pope he would be pleaſed to advert to in order to judge of his Book: So that he would be judged upon a falſe Tranſlation. He added thereto Latin Notes, which did no leſs diſagree from his Book, and this he propoſed, to ſhift off the Examination of the *French* Book, by Explications not only added to his Book, but alſo diſagreeing from it.

8. They

8. They that have neither ſeen that Verſion nor thoſe Notes, may judge of it by his Paſtoral Inſtruction. It has been ſhewed by ſo demonſtrative Proofs, how little that Inſtruction is conformable with the Book, that there is none but M. *de Cambray* who dares deny it: So much are his Explications viſibly forced. But that which proves the uncertainty of thoſe Explications is this, that their Author ſeems to be ſo little ſatisfied with it himſelf, that he cannot ceaſe to give New Senſes to his Paſtoral Inſtruction. He had obſerved therein, as has been demonſtrated in my *Preface*, *That his Natural Love was not confin'd to himſelf, but that it tended to God as to the Supream Good:* That alſo thoſe who are imperfect, who acted likewiſe by that Love, *deſired the ſame Objects, and that the difference was not on the part of the Object, but on the part of the Affection wherewith the Will deſires it:* But he perceiv'd the Inconvenience of that Doctrine, and in the Letters he directed to me, he will not there have it, that his Natural Love is a Natural Love of God in it ſelf, nor any thing elſe but the Natural Love of a Created Gift, which is the formal bleſſedneſs.

9. But in that he miſtakes ſtill; we muſt not believe that becauſe it is a Created Gift, *the formal Bleſſedneſs*, that is to ſay, the enjoying of God can be deſired naturally, becauſe that Created Gift is ſupernatural, and the Love of it is inſpired by Grace only, as the Love of God; ſo that the Reaſon that obliged him to correct himſelf, does as ſtrongly militate againſt

gainſt his Correction as againſt his firſt Dis-courſe.

10. I bring only this Example, tho' there are a great many others of that Nature; becauſe it is ſufficient to let us ſee by a ſenſible Proof, that to engage in the Explications of M. *de Cambray*, was to enter into endleſs Turnings and Windings, ſeeing he adds ſome new Strokes to them continually.

11. Here's nevertheleſs another Proof of it, the Archbiſhop of *Cambray* has publiſh'd at *Rome*, two Editions of his Anſwer to the Declaration of three Biſhops: The one in 1697. without any Name either of Printer or of Town: The other is in 1698. at *Buſſels*, by *Eugen Henry Frix.* Wherein the Additions or Reſtrictions are enough to fill 5 or 6 Pages, and when he preſented it at *Rome*, he deſired to have the other again, tho' given by his Order; which ſhews that he would have cover'd his Changeableneſs; and yet he wonders, that we ſhould not join with him in ſuch Variable Explications.

12. One weighty Reaſon that ſhews the Inconvenience of joyning with them is, that thoſe Explications are often-times new Errors. I ſhall bring only one Example, but a very clear one, M. *de Cambray* does not know how to diſtinguiſh his Love of the fourth degree from the fifth, nor how to preſerve to this laſt the Pre-eminence he would give it, ſeeing that the fourth Love as well as the fifth, *Seeks God for the Love of himſelf, and prefers him to every thing without Exception*; carrying alſo

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the Perfection and the Purity so far, as *Not to seek its own Happiness, but with relation to God*; which is so pure, as 'tis impossible for one to go beyond it, or to show less regard for our own Interest.

13. I speak of these things only in short, because they are enough explain'd elsewhere, and cannot be always repeated. M. *de Cambray* being perplex'd with this Remark, which overthrows his whole System, answers that the Love of the fourth degree, tho' it be justifying, (observe that Word) refers truly all things unto God, but *habitually and not actually*, as the fifth; as, says he, the Act of Venial Sin is referred unto God, according to St. *Thomas*, *habitually and not actually*.

14. This Answer is hitherto a stranger to the Schools, and contains two Evident Errors: The first is, that he makes justifying Love relate unto God, in the same manner as the Act of the Venial Sin does: The second is, to make the Act of Venial Sin it self habitually relate unto God, which no Body ever did before M. *de Cambray*.

15. The Error is enormous; for if the Act of Venial Sin is habitually referred unto God, it follows thence, that one may commit it for the sake of God, which takes away all the Malice of Venial Sin. One may then well say with St. *Thomas*, that Venial Sin hinders not, neither the Man nor the Humane Act indefinitely, from being referr'd unto God as the last End; but that the Act it self of Venial Sin, wherein is found that which we call Disorder,

Inordinatio, ſhould be referred habitually unto God, it is againſt the Nature of all Sin, and by conſequence of Venial Sin.

16. The Rule which M. *de Cambray* gives here is no leſs Erroneous: The Rule is, that Acts which have no relation at all to the laſt End, and which are not referred unto God, *at leaſt habitually*, are mortal Sins; but thence it follows in the firſt Place, that all Sins are mortal, ſeeing that no ſin can in any ways be referred unto God: And *Secondly*, As M. *de Paris* has obſerv'd it, that all the Acts of the Pagans are mortal ſins, ſeeing that which hinders the Venial Sin from breaking in the juſt, that commits it, the Relation at leaſt habitual unto God, is the Habit of Charity abiding in their Soul: Whence by a contrary Reaſon it follows, that a Pagan not having in him ſuch a Principle of Habitual Charity, nor any thing that unites him to God, by the Rule of M. *de Cambray*, tho' he may do never ſo much, he always ſinneth mortally.

17. So the New Explications being ſideways, go off more and more from the Truth; to enter into them was to throw one's ſelf into a Labyrinth of Errors, which is not yet finiſhed. The Author writes no Books without producing ſome Novelty againſt ſound Divinity: He ſeemed to have rejected the *involuntary* he had admitted, in the Trouble of the Holy Soul of Jeſus Chriſt; but it is clearer than the day, that in his laſt Writings he re-eſtabliſhes that impious Doctrine: I have made a Demonſtration of it, which I

don't

don't repeat; that is to say, he walks without Rule and Principle, according as his preſent Occaſions puſh him.

18. It is evident by ſuch Matters of Fact as theſe, that we could not receive his Explications: It is therefore likewiſe evident, that we could not but reject the Book, nor be hindered from diſowning publickly the Author, who had publickly aſcribed to us the Doctrine of it. For what could we do, or what could M. *de Cambray* adviſe us? to hold our Peace it is to conſent: It is failing in an eſſential part of the Epiſcopal Function, all the Grace whereof conſiſts in ſpeaking the Truth: It is ſo oppoſing our ſelves to the Sentence of Pope St. *Hoſmidas*, *Ipſe impellet in Errorem qui non inſtruit ignorantes: He drives the Simple into Error, who does not Inſtruct them:* Eſpecially in ſuch a Caſe wherein you are appeal'd to as a Witneſs, and your Name made uſe of to deceive them. What then ſhall we ſpeak? it is what we have done with all ſimplicity in our Declaration. But, ſay they, it is an anticipated Cenſure: Not at all; it is a Neceſſary Declaration of our Sentiments, when we are forced to ſpeak them out. What obliged M. *de Cambray* to explain our Articles without our Conſent? to Cite us in our own Names, and laſtly to make us believe, that his Book, where we found ſo many Errors, was but a more large Explication of our own Doctrine? is he allowed to undertake whatever he pleaſes, and muſt we keep ſilent, tho' he goes on againſt us? Theſe are not meer Pretexts, they are Reaſons clearer than the Sun. M. *de Cambray* is no leſs unjuſt, when he ſays, that we have denounced him: Sincerity would oblige him to acknowledge, that he denounced himſelf by his Letter to the Pope, when he deſires him to judge of his Book: No Body had accuſed him, it is he who did himſelf the Honour to bring the Buſineſs before the Pope. We approved of his Submiſſion, but we could not diſſemble that it was without conſenting to his Doctrine.

19. *Why*, ſays he, *did you ſend your Declaration to* Rome? The anſwer is ready in every one's Mind. It is becauſe his Book had been ſent thither, that he himſelf had ſent it thither, and that he wrote to the Pope, that this Book contained no other thing but our Doctrine: Does Sincerity

rity allow any Man to diſſemble in things ſo clear? but the thing is, he had a mind to complain, tho' he had no reaſon for it.

20. Theſe Complaints are confuted by one word only; they tend only to this, to ſay that we had a mind to ruine M. *de Cambray*: God knows the contrary. But without calling ſo great a Witneſs, the thing ſpeaks of of it ſelf. Before his Book appeared, we conceal'd his Errors, ſo far as to endure the Reproaches you have heard of already: When the Books appear'd, he had already ruined himſelf enough: If we have been willing to ruine him, he concurred with us, by raiſing up all the World againſt him by his ambitious Deciſions, and by filling his Book with Errors ſo palpable, and with ſo many unexcuſable Exceſſes.

21. When he upbraids us, and me in particular, as if he had propoſed it to us, that we ſhould by a common Letter beſeech the Pope, to order our Queſtion to be judged without Noiſe by his Divines, and in the mean time to keep ſilence: Firſt, he tells a thing of which I never heard one Word, and ſo falſe that he himſelf ſuppreſſes the chief Circumſtances, as has been ſeen from the beginning of this Relation. It is beſides true, that the Propoſal was impracticable: What he had imputed to us, as to his Doctrine, was made publick in his Advertiſement in the Book of the Maxims of the Saints. He had reiterated it without asking our Conſent, as he owns it, and he repeated therein once or twice, that his Doctrine was conformable to ours: Therefore our Conſcience obliged us to diſown it as publickly, as we had been appeal'd to as Witneſſes of it. In the third place we made no queſtion of the Falſhood of his Doctrine: We held it determinately to be evil, and not to be countenanced: This was not a particular Affair between M. *de Cambray* and us: It was the Cauſe of the Truth, and the Concern of the Church, which we could not take upon our ſelves alone, nor treat it as a private Quarrel, which M. *de Cambray* would have been at. Then ſuppoſe he perſiſted invincibly, as he has done to impute unto us his Thoughts, and would never retract it: We could not ſave our ſelves, but by declaring our Sentiments to all the World. This Declaration remained naturally ſubmitted

mitted to the Pope, as all Particulars in matters of Faith do; and preſenting it to him was as much as to ſubmit it to him, but in the mean time we diſcharg'd our Conſcience, and as much as we could, we rejected the Errors which our Silence might have confirm'd.

SECTION VIII.

Upon Gentle Methods and Amicable Conferences.

IF it be ſaid that we ſhould have tried all ways of Mildneſs, before we had come to a Solemn Declaration; this we did alſo. The Arch-biſhop of *Paris* has demonſtrated it ſo clearly for himſelf, and for us, that I ſhould have nothing to add upon that Fact, were it not for the particular Accuſations whereby they attack me.

2. But if any one has a Mind to be ſatisfied by his own Eyes, as to the fairneſs of my Conduct; let him but read the Writing I addreſſed to M. *de Cambray*, before the ſending of our Declaration. If the Reader thinks it tedious to be referred to other Writings, and would find all in this; here's in ſhort what I ſaid: That after ſo many Writings, *we muſt take a ſhorter way, and where alſo we may explain our ſelves more preciſely, which is a Conference* Viva Voce; *that this way was always uſed*, and even by the Apoſtles, as the moſt efficacious and gentle, to agree about any thing, *this being often propoſed him*, I did again propoſe it my ſelf by writing, *upon condition to put far away from me all manner of Contention, and to be declared an Enemy of Peace*, if on my ſide *it was not amicable and reſpectful.* As for what he ſeemed to fear my quickneſs, as he called it, I alledged to him the Experience, not only of my Conferences *with the Miniſters, but alſo thoſe we had ſometimes together upon this Occaſion, without having raiſed my Voice ſo much as half a Note higher.*

3. If there were any Expedients to be found, they could not but iſſue from ſuch Conferences, but I plac'd my hope in another thing; I conceiv'd hope I ſay, from the ſtrength of Truth, and from a perfect Acquaintance with the Diſpoſition of M. *de Cambray*, that I could bring him again to right Principles; God is my Witneſs, *clearly and amicably, I durſt ſay ſo, certainly and without reply; in a few Conferences, and perhaps in one only, and in leſs than two hours time.*

4. All that M. *de Cambray* objected was, that I had engaged my ſelf to anſwer to 24 Demands in Writing; which I thought fit afterwards to defer, by reaſon ſaid I, *of the Equivocations* of the 24 Demands, which would take *too much time to diſintangle, and by reaſon of the long time that muſt have been employed in writing the Confutations and Proofs:* Adding notwithſtanding, that *I would readily write all the Propoſitions I ſhould have advanced in the Conference, if deſired; but that we were to begin at what was moſt ſhort, moſt deciſive, and moſt expreſs, I added alſo moſt charitable; nothing being able to ſupply Verbal Conference, and a lively tho' plain Diſcourſe on the preſence of Jeſus Chriſt in the midſt of us, when we ſhould be aſſembled in his Name to agree upon the Truth.*

5. Every body was amazed at the inflexible Refuſal of M. *de Cambray* during ſix Weeks, we have undeniable Witneſſes for it, and they earneſtly deſired to have us confer together. I refuſed no Conditions; a Clergy-man of Note being moved, as every Body elſe was, with the charitable deſire of re-uniting the Biſhops, oblig'd me to give my Word to agree to a Conference, where he ſhould be. If he had told the Anſwer he brought me, to me alone; perhaps we ſhould have left it with himſelf: It was in a word, that M. *de Cambray* would not have it ſaid, that he changed any thing by the Advice of M. *de Meaux.* If this Prelate won't grant that this was his Anſwer, let him make ſuch an one as he pleaſes; but we may ſee that he cannot make any that's good. However, I my ſelf ſent him the Writing, the Extracts whereof you have juſt now heard: It is not long, one may read it over in leſs than a quarter of an Hour, amongſt thoſe I have collected. M. *de Cambray* does not deny that he received it. Here's five great Letters he addreſſes to me, where he only reprehends me for having ſaid in my Writing, that I *bore him in my Bowels*; he does not believe it poſſible for a Man *to bear in his Bowels*, ſuch as he reproves for the ſake of the Truth, nor to deplore their State, but by ſhedding artificial Tears to tear them the more in pieces. Why did he not come to the Conference, to try the Strength of ſuch brotherly Tears and Diſcourſes, which Charity, I dare ſay ſo, the Truth had inſpired us with. We expected three Weeks the effect of that new Invitation, and the Declaration was not ſent, 'till at laſt we had made uſe of

all the mild ways imaginable, of which Declaration we muſt yet ſpeak a Word.

SECTION IX.

Upon the Declaration of the three Biſhops, and the Summa Doctrinæ.

1. They complain it is too ſevere, but the Arch-biſhop of *Paris* has truly affirmed, that the Arch-biſhop of *Cambray* has been very much ſpared therein. We have there kept under ſilence, thoſe Temptations of a particular kind, which cannot be reſiſted, and of which we could not forbear to ſpeak in another place, wherein we had kept under Silence thoſe Compliances of *Ingenuous Souls upon humbling things* indefinitely, *which ſhould be commanded them:* The Deprivation not only of *all Comfort*, but alſo *of all Liberty; that readineſs to forſake all, and the way it ſelf, that teaches this readineſs: That Diſpoſition without bounds, to all the practices laid upon them*, and that univerſal forgetfulneſs *of their Experiences, of their Readings, of the Perſons they have formerly conſulted with confidence:* Laſtly, We there kept under ſilence *the Poſſeſſions, the Obſeſſions, and other extraordinary things*, which the Author had given us, as *belonging to the interior ways:* It is known what uſe the falſe Spiritualiſts make of it, as well as of other things juſt now mentioned. M. *de Cambray* himſelf inſinuates it, and we receive little Comfort in hearing him ſay, that the way of *pure Love and pure Faith* that he teaches, is that *wherein you ſhall ſee leſs of it* than in others; as if nothing were to be done here, but to conſider the more or the leſs, and that he ought not to have explained himſelf more expreſly againſt ſuch abominations.

2. The Author objects continually, that we have not taken Notice of his Correctives, wherewith he will have his Book to be fuller than any other Book whatever; that is the very thing we complained of: We thought it an Unhappineſs for a book of that Nature, to have ſo many Correctives, as it is for a Rule to need too many Exceptions: The Truth is more ſimple, and that which muſt be ſo often modified, diſcovers naturally an ill Foundation: He had nothing to do, but to explain himſelf ſimply, as he had promiſed: Whatſoever he hath ſaid upon the abſolute Sacrifice, has only afforded Difficulties in the

Article of the impoſſible Suppoſitions, therefore he ſhould have omitted thoſe Correctives, which ſerve only to encreaſe the evil; for inſtance, the dangerous Corrective of the Perſwaſion, not *inward but apparent*, which ſerves only to excuſe the Language of *Molinos*, as has been ſhewed elſewhere. All impartial Readers acknowledge, that theſe Correctives are but ſo many Perplexities, fit to make Men mad, and we have ſeen enough to make us ſenſible of the Snares, that ignorant People meet with in the obſcurity of that Book, which promiſed ſo much plainneſs, and neatly to cut off all Equivocations.

3, One of the things they cry up moſt as an excellent Corrective, is the falſe Articles, where 'tis true, M. *Cambray* condemns the falſe Myſtical Divines, the Arch-biſhop of *Paris* has diſcovered the Subtilty of it; a Man entangles himſelf naturally, when he will not condemn what he dares not defend openly. In another place he overſtrains Quietiſm, the better to paſs over the Error. What * Quietiſm has ever *conſented to hate God eternally, nor to hate himſelf with a real hatred, ſo that we ceaſe to love in our ſelves the Work of God, and his Image? Who* has ever *conſented to hate himſelf with an abſolute hatred, as ſuppoſing the work of the Creator not to be good? To carry the renouncing of one's ſelf ſo far, by an impious hatred of our Soul, which ſuppoſe it to be evil in its nature, according to the principle of the Manichees?* When we ſhoot at this rate, we ſhoot at random, we paſs over the body, and after the manner of the Poets, endeavour to ſatisfie the juſt averſion of the faithful againſt Quietiſm, by giving them a Phantom to tear in pieces.

* *Max. Art* 2. *faux* p. 31, 32. *Art* 12. *faux.*

SECTION X.

Proceedings at Rome *on the ſubmiſſion of M.* de Cambray.

1. THe Relation would be imperfect, if we omitted the *Italian* and *Latin* Writings publiſhed at *Rome*, in the Name of the Arch-biſhop of *Cambray*, and are in the Hands of ſo many Perſons, that ſome Copies of them are come as far as to us; one of thoſe *Latin* Writings I have in my Hand, Entituled, *Obſervations of a Doctor of the* Sorbonne,

Sorbonne, which ſays, *that the* Janſeniſts *have joyned with the Biſhop of* Meaux *againſt M.* de Cambray, *and that the other Biſhops have united againſt him, as againſt another* Suſanna, *becauſe he would not come into their Cabal, and joyn in their miſchievous Deſigns.* The ſame Writing magnifies M. *de Cambray*, as a *Neceſſary Perſon to maintain the Authority of the Holy See againſt the Biſhops, and therefore it behooveth her not to ſuffer ſuch an able advocate to be oppreſt.* In other places we are called Enemies to the Monks, whoſe Protector M. *de Cambray* is. We may ſee by this, what Engines he has ſet on work. But the Pope who governs the Church of God, will not ſuffer any thing to leſſen the Glory of the Clergy of *France*, who have been always ſo obedient to the Holy See. The Truth does not maintain it ſelf by Lies, and as for the Monks, in what Dioceſſes of *Chriſtendom*, are they more fatherly dealt with than in ours? Perhaps M. *de Cambray* will ſay, that all this is ſpoken without his Order; but I leave it to the prudent Reader to judge, whether in an Accuſation ſo viſibly falſe, which equally concerns Religion and the State, and the Reputation of the Biſhops of *France*, that make ſo conſiderably a part of the Epiſcopacy, it would be enough ſimply to diſown with his Mouth, ſuppoſe he had done it, ſuch manifeſt Calumnies, after they have had their Effect upon certain Perſons: And whether Juſtice and Truth require not a more Expreſs and more Authentick Declaration.

2. They boaſt mightily in thoſe Writings of the great Number of Biſhops and Doctors that favour the Sentiments of the Arch-biſhop of *Cambray*, and that nothing but fear hinders them from declaring themſelves; they ſhould at leaſt name one, but they dare not; the Biſhops have not been infected, and M. *de Cambray* cannot cite for his Opinion any one Doctor of Note.

3. Amongſt other things, that the Arch-biſhop ſeems to have moſt Reaſon to reproach me for, this is one, that he deſerved not to be treated with, ſeeing he hath ſubmitted after the ſame manner the *Pelagians* are treated: As if it were not known, that theſe Hereticks have for a long time acted the part of ſuch as had ſubmitted, even to the Holy See. I wiſh nothing more than to ſee M. *de Cambray* ſeparated from ſuch as have made an ambiguous

biguous Submiſſion; but to ſpeak ſincerely and in Co
ſcience, can any Man be content with the Dema
which that Prelate, notwithſtanding his former Subm
ſions, would make of the Pope, to determine the ma
ner in which he was to pronounce Judgment, as he d
clares it in his Letter of the 3d. of *Auguſt*, 1697. It
true, that in a following Letter he ſpeaks theſe word
*God forbid I ſhould preſcribe a Law to my Superior: My p
miſe of Subſcribing, and to publiſh a Mandate conforma
thereunto, is abſolute and without Reſtriction.* What mea
then thoſe words in the Letter of the 3d. of *Auguſt*?
*ſhall only deſire of the Pope, that he would be pleaſed to ma
preciſely the Errors he Condemns, and the Senſe in which
Condemns them, to the end that my Subſcription may be wi
out Reſtriction.* Without that then the Reſtriction is u
avoidable: But this is to put the Pope and the Chur
upon impoſſibilities. There ſhould never have been a
Deciſion, if this Church muſt have foreſeen all the Se
ſes which the vitious fertility of ſubtle Wits could ha
produced: At this rate we ſhould neither have h
the *Homouſion* of *Nice*, nor the *Theotowos* of *Epheſus*. W
ſee then that the *Moderate Wiſdom of St.* Paul is to
followed, otherwiſe we ſhall fall into vain and undet
minable Queſtions, forbid by that Apoſtle.

4. They may ſay perhaps, that M. *de Cambray* retra
that abſurd Propoſition in his Second Letter: But it
not ſo; ſeeing he continues to demand, that the Po
*ſhould be pleaſed to Mark every Propoſition worthy of Cenſu
with the preciſe Senſe upon which the Cenſure is to fa*
This is again to replunge himſelf into impoſſibilities,
which all Eccleſiaſtical Deciſions are eluded. If M.
Cambray declares that he will ſubmit, and *that no body ſh
ever ſee him, whatever happens, neither write nor ſpeak
evade the Condemnation of his Work: It is at the ſame ti*
in declaring *that he will Content himſelf to demand of
Pope a particular Inſtruction upon the Errors he is to rej*
On that Condition he proteſts he will be quiet, both
to the Matter of Right and Fact: But it is after hav
before-hand declared to the whole Univerſe, that he
ſo far from being quiet within, he will not ceaſe to ma
inſtances to the Pope to make him ſay other things th
what he decides.

5. So

5. Some Complaisant Persons will perhaps say, that this is carrying the Suspition too far: But in the mean time I only repeat the words of the two printed Letters, which M. *de Cambray* denyes not: However I pray to God that he may keep to the general Terms of his Submission; and altho' the Truth compels me to remark what ill things he publishes, *I will hope always* with St. *Paul, for better*, tho' I so speak: *Confidimus meliora, tametsi ita loquimur.*

SECT. XI.

CONCLUSION.

1. WE have been Oblig'd then in fine to reveal the false Mysteries of our days: Here you have it in short, such as it has appeared in the former Discourses: A New Propheteſs has undertaken to raise up again the *Guide* of *Molinos*, and the Prayer which he teaches therein: It is with this Spirit she is fill'd: The Mysterious Woman of the *Revelations*, it is with this Child she is bigg: The Work of this Woman is not finished; we are come to the Times which she calls Times of Persecution, when the Martyrs, as she says, of the Holy Ghost shall suffer. The time shall come, and according to her we are at the brink of it, when the Reign of the Holy Ghost and of Prayer, whereby she understands her own, which is that of *Molinos*, shall be established with a Train of Wonders, that shall amaze the Universe: From thence comes that Communication of Graces; from thence comes it that a Woman has the power of binding and unbinding. It is evidently true, that she has forgot what she has Subscribed before me, and before others more considerable, upon the Condemnation both of her Books, and of the Doctrine contained therein. Every Bishop ought to give an Account in Convenient time, of what the Disposition of the Divine Providence has put in his Hand: Therefore I have been constrained to explain, that the Arch-bishop of *Cambray*, a Man of that Dignity, is fallen into that unhappy Mystery, and has made himself the Defender, tho' by indirect ways, of that Woman and her Books.

2. He will not say, that he knew not that prodigious

and

and non-ſenſical Communication of Graces, nor ſo many pretended Prophecies, nor the pretended apoſtolical Miſſion of that Woman, when he has ſuffer'd her, according to his own Confeſſion, to be eſteemed by ſo many great Perſons who put a Confidence in him as to Matters of Conſcience. He had then ſuffer'd a Woman to be eſteemed, who Propheſied according to the Deluſions of her Heart. His great Intimacy with that Woman, was grounded upon her Spirituality, and this was the only Bond of their Correſpondence: This is what we have ſeen writ with his own Hand, after which we have no reaſon to be amazed at his having undertaken the Defence of her Books.

3. It was to defend them that he wrote ſo many Memoirs before thoſe that were choſen Arbitrators; nor is it neceſſary for me to repreſent the long Extracts of 'em I have yet by me, ſeeing the ſubſtance of 'em is to be found in the Book of the Maxims of the Saints.

4. That he might have a Pretext for defending thoſe pernicious Books, the Text whereof he himſelf thought could not be maintained, he muſt have recourſe to a hidden ſenſe, which that Woman has diſcover'd to him; he muſt ſay, that he has explained thoſe Books better than the Books explained themſelves; the Senſe that naturally offers, is not the true Seſe: It is but a rigorous Senſe, which he aſſures us ſhe never thought on; ſo that to underſtand them well, we muſt read the thoughts of their Author; we muſt gueſs what is known to M. of *Cambray* only, and judge of Words by Sentiments, and not of Sentiments by Words: The moſt non-ſenſical in the Books of that Woman is a Myſtical Language, for which the Prelate is our Security; that her Errors are meer Equivocations, her Exceſſes are innocent Exagerations, like unto thoſe of the Fathers, and of approved Myſticks.

5. Theſe are the Thoughts of this great Prelate, touching the Books of M. *Guyon*, after having, if we may beleive him, examin'd them unto the utmoſt rigor; this is what he has writ with his own hand, ſome time before the publiſhing of his Book; and after ſo many Cenſures we have not for all that, been able to draw from him a real Condemnation of thoſe Evil Books: On the contrary, it was to ſave them, that he ſpared the *Guide* of *Molinos*, which is the Original of them.

6. Yet

6. Yet notwithstanding all the Mitigations in the Book of the Maxims of the Saints, we may still find there M. *Guyon* and *Molinos* too weakly dignified not to be known; and if I say further, that the Work of an Ignorant and Enthusiastical Woman, and that of M. *de Cambray*, have manifestly one and the same Design; I shall say no more after all, but what appears of it self.

7. I shall not say it, but after having tried to the utmost, what Meekness and Charity could do, we us'd no Tricks as to the Submission of M. *Guyon*: We admitted them with a well-meaning mind, (I shall make use of this Word) and presuming always on her Sincerity and Obedience, we consulted the Honour of her Name, of her Family, of her Friends, and of her Person, as much as was possible; nothing has been omitted to convert her, and nothing was censured but her Errors and ill Books.

8. As for the Arch-bishop of *Cambray*, we have but too well justified our selves by the undeniable matters of Fact contain'd in this Relation; as to my own particular, I am justify'd more than I wish I were: But in order to confute all the unjust Reproaches of that Prelate, we were under a Necessity, not only to discover part of the matter of Fact, but to have the whole, as far as the Source; By which, if I may say so, it appears from the beginning, that we have endeavoured to follow the motions of that *Meek and Patient Charity, which* neither *suspects nor thinks any evil*: Our Silence was insuperable, till M. *de Cambray* declared himself by his Book. Nay, we had Patience to the utmost, so that notwithstanding his obstinate Refusal of all Conference, we did not declare our selves 'till the Extremity. Where will he fix that Jealousie he accuses us of without Proof, and if we must clear our selves of so mean a Passion, what were we jealous of in the New Book of that Arch-bishop? Did we envy him the Honour of defending and setting forth M. *Guyon* and *Molinos* with fine Colours? Did we bear an Envy to the Style of an ambiguous Book, or to the Credit it gave to its Author, whose Glory on the contrary was thereby buried? I am ashamed for the Friends of *M. de Cambray*, who make Profession of Piety, and yet have, without any ground, published every where, and even as far as *Rome*, that some private Interest has set me at Work. How strong soever the Reasons be, which I could produce in

my

my Defence; God puts no other Anſwer into my Heart, but that the Defenders of the Truth, as they ought to be free from all ſelf-inteteſt, they ought no leſs to be above the fear of that Reproach, to be accounted ſelf-intereſted Perſons. However, I am not againſt their believing, that Intereſt has provok'd me againſt that Book, if ſo be that there is nothing worthy of Reproof in its Doctrine, nor any thing that may be favourable to the Woman, whoſe Deluſions muſt be made manifeſt. God has permitted, that againſt my Will, they ſhould put into my Hands thoſe Books that are Evidences of it: God was willing that the Church ſhould in the Perſon of a Biſhop, a living Witneſs of that Prodigy of Error: It is only invincible Neceſſity obliges me to diſcover it, when they continue ſo wilfully blind in their Error, as to force me to declare all: When not being ſatisfied to triumph, they will needs inſult: When God on the other hand, diſcovers ſo many things that were kept ſecret. I take great care, not to impute to M. *de Cambray* any other Deſign, but that which he has diſcovered by his Hand-writing, by his Book, by his Anſwers, and by ſeveral undeniable matters of Fact: This is enough and too much, that he ſhould be ſo open a Protector of a Woman that propheſies, and who propoſes to her ſelf the ſeducing of the whole Univerſe. If they ſay this is too hard againſt a Woman, whoſe Errors ſeem to be the effect of madneſs. I will grant it, if that madneſs be not a pure Fanaticiſm; and if the Spirit of Seducing did not work in that Woman, and if this *Priſcilla* has not met her *Montanus* to defend her.

9. If in the mean time the Weak are ſcandalized; if the Libertines triumph; if they ſay, without enquiring into the Source of the miſchief, that the Quarrels of Biſhops are implacable: It is true, if it be underſtood, that they are really points of revealed Doctrine. This is the Proof of the Truth of our Religion, and of the Divine Revelation which guides us, that Queſtions upon matters of Faith are never to be accomodated. We can ſuffer every thing, but cannot endure any Evaſions or Shifts, how little ſoever, upon the Principles of Religion. If thoſe Diſputes be of no conſequence, as Men of the World would have it, we muſt ſay with *Gallio* Proconſul of *Achaia*, which was the higheſt Dignity of the *Roman* Empire in her Provinces: *O Jews, if the thing*

in queſtion was ſome Injuſtice, or ſome ill action, or ſome buſineſs of importance, I ſhould think my ſelf obliged to hear you patiently: But this regards only to ſome Points of your Doctrine, and Diſputes of Words, and touching your Law: Decide your Differences among your ſelves as well as you can: As tho' he ſaid, Fight amongſt your ſelves about this Matter as long as ye pleaſe, *I won't be the Judge of it.* And in effect the Jews *beat* Softheneo *even before the Tribunal, without* Gallio's *taking the leaſt Notice of it.* This is a Deſcription of the Politick World, and of worldly Men upon Diſputes of Religion; which holding as of no conſequence, they think it enough to ſay, that the Heat of the Biſhops is too great: But (a thing very different in all reſpects from *Gallio*) if a great King, full of Piety, won't become the Judge of thoſe Matters, it is not out of Contempt; it is out of reſpect for the Church to whom God has given the Right to judge of it: Yet what is there New here, and which hath not been always practiſed by his auguſt Predeceſſors, and all Chriſtian Princes, to protect the Biſhops who walk in a beaten Path, and according to the Solid and ancient Rule?

10. We wiſh, and we hope ſpeedily to ſee the Archbiſhop of *Cambray* acknowledge at leaſt the Unprofitableneſs of his Speculations. It did not become him, the Title he bears, the part he acted in the World, nor his Reputation and his Wit, to defend the Books and the Doctrine of a Woman of that ſort. As for the Interpretation he has invented, let him remember of his having agreed, that he finds none of them in the Scripture: He quotes not one paſſage of them for his New Doctrine: He Names the Fathers, and ſome other Clergy-men, whom he endeavours to draw after him by Conſequence, but wherein he finds neither her abſolute Sacrifice, nor her ſimple Acquieſcency; nor her Contemplation from whence Jeſus Chriſt is abſent by *Eſtate*; nor her extraordinary Temptations that ſhe muſt yield to; nor her actual Grace, which makes us to know the Will of good pleaſure on all Occaſions and Events; nor her natural Charity, which is not the Theological Virtue; nor her Concupiſcence, which without being Virtuous is the root of all Vices; nor her pure Concupiſcence, which is, tho' Sacrilegious, the Preparation to Juſtice; nor her dangerous Separation of the two parts of the Soul, after

the example of Jesus Christ involuntarily troubled; nor her unhappy return to that involuntary trouble; nor her Natural Love, which he reforms every day, instead of rejecting it wholly once for all, as equally uselels and dangerous in the use he makes of it; nor her other Propositions which we have mentioned, they are the fruit of vain Logick, of extravagant Metaphysicks, and of a vain Philosophy, which St. *Paul* has condemned. We hear every day his best Friends bewailing him, that he should have shewed his Learning, and exercised his Eloquence upon Subjects of no Solidity at all. Does he not see, with his Abstractions he is so far from inspiring the Love of God into Men, that he does but dry up their Hearts, by weakning the Motives capable of softning or enflaming them? The vain Subtleties wherewith he dazles the World, have alwayes been the Subject of the Churches groans. I will not enumerate to him all such as have been deceived by their fine Curious Wit; I shall Name him only one, in the Ninth Age, *viz.* one *John Scot* born at *Aire*, whom the Saints of his time upbraided (tho' 'tis true in another Subject) with vain Philosophy, wherein he alledged that Religion and Piety consisted. It was by reason of this that the Fathers of the Council of *Valence* said, that in those unhappy times he accumulated their Labours, he and his followers, in proposing frivolous Questions; *ineptas quæstiunculas*; in authorizing empty Visions; *aniles Fabulas*; in refining upon Spirituality; and to speak with those Fathers, in composing high reliſh'd Devotions, which render'd the Purity of the Faith loathsome; *Pultes puritati Fidei nauseam inferentes*: They ought to have taken Care not to add to the Groans of the Church by their Superfluity, seeing she had already too many other things to deplore. *Superfluis cœtum pie dolentium & gementium non oneret.* We do exhort M. *de Cambray* to employ his Eloquent Pen and his infruitful Wit upon Subjects more becoming him: Let him prevent, 'tis not yet past time, the Judgment of the Church: The Church of *Rome* Loves to be prevented in this manner; and seeing she is always governd in the Sentences she pronounces, by Tradition, one may in a certain Sence be said to hear her before she speaks.

FINIS.

REMARKS ON A LETTER, TO THE MEN'S-MEETING Of the PEOPLE called *Quakers* in *Briſtol*, RELATING TO *Plainneſs of Speech.*

Quod verum, ſimplex, ſincerumq; id naturæ Hominis eſt aptiſſimum. Cicero.

BRISTOL:

Printed by SAM. FARLEY, in *Wine-ſtreet*; and to be Sold by H. WHITRIDGE, at the Corner of *Caſtle-Alley*, [illegible] the *Royal Exchange*, *London*.

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REMARKS

On a LETTER, &c.

WHoever has ſeriouſly read, and conſider'd the Precepts of *Chriſt* and his Apoſtles, deliver'd in the New Teſtament, will find that they greatly tend to the compleating every individual Man's Happineſs, and to the Peace and Welfare of Societies: Even the few Precepts dropt from the Mouth of *Holy Jeſus*, contain a more full and complete Syſtem of *Ethics* or Morals than all the Precepts of the Philoſophers put together, with the Addition of what are to be found in the Books of Inſpir'd Writers before his Coming.

The Precepts of Chriſt condemn not only Overt Acts, and the Appearance of Evil, but even the very Intention and Thought of it. His Diſciples are commanded to watch over their Hearts, and to guard againſt its Motions, as the very Spring and Source of Wickedneſs; to bridle their Tongues, and to let no Expreſſion drop that might be injurious to a Brother; nay not ſo much as an Idle Word was to eſcape out of their Mouths. *A good Man*, ſays Chriſt, *out of the good Treaſure of the Heart bringeth forth good Things. And an Evil Man out of the Evil Treaſure, bringeth forth Evil Things: But I ſay unto you, that every* IDLE WORD *that Men ſhall ſpeak they ſhall give account thereof in the Day of Judgment.*

Matt. v. 44. xii. 35.

The *Apoſtles* who are the beſt Expoſitors of the Will and Mind of *Chriſt*, in almoſt all their Epiſtles which were occaſionally written to the Churches, call for, and require of Believers, the utmoſt Strictneſs in Converſation. *Let*, ſays the Apoſtle *PAUL* to the *EPHESIANS*, *no corrupt Communication proceed out of your Mouth, but that which is good to the Uſe of Edifying, that it may*

Epheſ. iv. 29.

may minister Grace to the Hearers. My Beloved Brethren, says *JAMES, let every Man be swift to hear, slow to speak, slow to Wrath; for the Wrath of Man worketh not the Righteousness of God. So speak ye and so do, as they that shall be judged by the Law of Liberty.* And the Apostle *PETER, Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from* FLESHLY LUSTS WHICH WAR AGAINST THE SOUL; *having your* CONVERSATION *honest among st the Gentiles. Love not,* says the Apostle *JOHN, the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him; for all that is in the World, the Lust of the Flesh and the Lust of the Eyes, and the* PRIDE *of Life, is not of the FATHER, but is of the World; and the World passeth away, and the Lust thereof; but he that doth the* WILL *of God abideth for Ever.*

James i. 19. ii. 12. 1 *Pet.* ii. 11. 1 *Joh.* ii. 15.

The Apostles also enjoin the Believers, not only to walk circumspectly in all Holiness of Conversation, and to *abstain from all Appearance of Evil,* but they descend even to take Notice of particular Fashions of Dress, and to forbid

1 *Thes.* v. 22.

some

1 *Pet.* iii. 1. ſome of them. *Ye Wives*, ſays *PETER*, *be in Subjection to your own Husbands, that if any obey not the Word, they alſo may without the Word be won by the* CONVERSATION *of the Wives, while they behold your chaſte Converſation coupled with Fear; whoſe* ADORNING, *let it not be that Outward Adorning of* PLAITING THE HAIR, *and of* WEARING OF GOLD, *or of putting on of Apparel, but let it be the hidden Man of the Heart, in that which is not Corruptible, even the Ornament of a Meek and Quiet Spirit, which is in the Sight of God of great Price.* And the Apoſtle *PAUL* ſays, *I* WILL THAT WOMEN *adorn themſelves in* MODEST APPAREL *with Shamefacedneſs and* 1 *Tim.* ii. 9. *Sobriety; not with* BROIDERED HAIR, *or* GOLD, *or* PEARLS, *or Coſtly Array.*

Hence *GEORGE FOX*, and others of the People called Quakers, to whom God was pleas'd again to *reveal the Light of the Goſpel, in the Face of Jeſus Chriſt,* *Dan.* ix. 24. and the bleſſed Effects and TENDENCY of it, namely, *to finiſh Trangreſſion, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in* *Iſa.* ii. iv. *Everlaſting Righteouſneſs. That Nation ſhould not lift up* SWORD *againſt Nation, neither*

neither learn WAR *any more*; and Knowing from Experience thoſe things to be the inſeparable Concomitants of the Goſpel of Chriſt, and *Believing* the Prophecies concerning the Univerſal ſpreading thereof are to be fulfill'd, in God's Time, found it their *Concern* to exhort All who profeſs'd Fellowſhip and Communion in Religion with them not to *Fight*, nor *Swear* upon any Occaſion whatſoever, and to keep to *Plainneſs of Habit and Speech*. By Plainneſs of *Speech*, they mean an imitating and keeping ſtrictly to the Dialect or Manner of Speech, us'd by the Pen-men of the *Holy Scriptures*, that is, to uſe *Thou* and *Thee* and not *You* to ſingle Perſons, let their Condition or Station in the World be never ſo Great and High, and not to give FLATTERING TITLES to any Man or Woman.

The Recommendation of this latter Part of our Ancient Friends Teſtimony, having been lately the *Concern* of the Men's Meeting in Briſtol, no doubt from a Degeneracy they had obſerv'd in ſome belonging to that Meeting, they gave out a Paper of Exhortation in which are theſe Words:

Sixthly,

'*Sixthly*, We put you in Remembrance, that the ſame *Holy Principle* led our Forefathers into true Sincerity of Heart, and as an Effect of that, *great Plainneſs of Speech*, uſing the ſame Form of Words without Diſtinction, to all alike, (viz.) *Thou* and *Thee* to one Perſon, and *You* or *Ye* to more than one; and as we think they had good Reaſon for ſo doing, we take the Liberty to adviſe you to follow their Example in this Reſpect, alſo. We cannot underſtand how ONE FORM OF SPEECH ought to be appropriated to the RICH, in Token of Reſpect, and for no other Reaſon but on account of their Riches, and ANOTHER TO THE POOR by way of Contempt, for their Poverty; when at the ſame time they uſe the ſame in their Addreſſes to the Almighty, which to one another is uſed in Contempt: GREAT CONFUSION! For which no Reaſon can be render'd but a Complyance with Cuſtom, the Parent of many Evil, and hurtful things, and in this Caſe eſpecially not to be followed, becauſe this Practice of ſpeaking to *One* in the *Plural* Number evidently TOOK ITS

'RISE

'RISE FROM PRIDE and Ambition in 'Heathen Princes, and great Men of 'this World, and baſe ſervile Flattery 'in their Dependants; and is contrary 'to the Practice of Holy Men, record-'ed in the Scriptures (who all addreſs'd 'themſelves to Princes and Magiſtrates, 'as well as others in the *Singular* Num-'ber) contrary to a great Part of the 'World at this Day (the Eaſtern Part 'of it having not degenerated into this 'ſervile Flattering way of Addreſs) 'contrary to the known Rules of Gram-'mar, and tending to render the Uſe of 'Speech ambiguous, by deſtroying the 'Diſtinction of Numbers, and in all 'theſe Reſpects, contrary to that Sim-'plicity and Godly Sincerity, which a 'right Chriſtian Converſation ought al-'ways to be attended with.

To this Paragraph a certain Author, under the Title of *a Letter to the Men's-Meeting of the People called Quakers in Briſtol*, takes great Exception; tho' he ſays, "*he can with all his Heart ſub-*"*ſcribe to abundance of good and Fatherly* "*Advice deliver'd in that their late Per-*"*formance.*" But the Words he ex-cepts againſt are theſe, "We cannot,

" ſay they, underſtand how one Form
" of Speech ought to be appropriated to
" the Rich, in Token of Reſpect, and
" for no other Reaſon, but on account
" of their Riches; and another to the
" Poor, by way of Contempt for their
" Poverty. For which no Reaſon can
" be render'd but a Compliance with
" Cuſtom, the Parent of many Evil and
" hurtful things, and in this Caſe *eſpe-*
" *cially*, not to be follow'd; becauſe
" this Practice of ſpeaking to one in the
" Plural Number evidently took its Riſe
" from Pride and Ambition in *Heathen*
" Princes, and great Men of this World,
" and baſe ſervile Flattery in their De-
" pendants; and is contrary to the Pra-
" ctice of Holy Men recorded in the
" Scriptures (who all addreſs'd them-
" ſelves to Princes and Magiſtrates, as
" well as others, in the SINGULAR
" NUMBER:) Contrary to a great
" Part of the World at this Day, (the
" *Eaſtern Part* of it having not Degen-
" erated into this *ſervile, flattering way*
" *of Addreſs*:) Contrary to the known
" Rules of Grammar, and tending to
" render the Uſe of Speech ambigu-
" ous."

This

This Part of the Briſtol Friends Performance the Author of the Letter has ſingl'd out, as containing very Erroneous Sentences, *how glad*, ſays he, *ſhould I have been to have found you Men of the Eaſt*, really Oriental! when I *hear you aver without Limit or Reſtraint, theſe very erroneous Sentences*, and then cites the Words above; and yet he himſelf in another Part of the Letter confeſſes to the Truth of a good Part of it. "I "come now, ſays he, * to ſpeak of the *Page* 18. "uſing *You* in the Place of *Thou*, which "I fancy you have hardly ſtated fair as "the Caſe now ſtands. However, I'll "frankly confeſs, I believe *Flattery* firſt "introduced it as Mr. *Barclay* wiſely "obſerves. But what then? Time and "Cuſtom have perfectly changed its Na"ture; tho' heretofore it ſerved ill Ma"ſters and ill Purpoſes, it does not ſo "now in the General."

The Letter Writer having here fully recogniz'd one Part of what he had cited, and charg'd as Erroneous, to be *True*, we undertake to ſhow that the other Part of the Briſtol Friends Words is alſo True.

T.

To invalidate the following Expreſſions of theirs, " We cannot underſtand " how one Form of Speech ought to be " appropriated to the Rich, in Token " of Reſpect, and for no other Reaſon " but on account of their Riches, and " another to the Poor by way of Con- " tempt for their Poverty. " He would perſwade his Readers that the Pen-men of the Holy Scriptures did obſerve a different Form of Speech to ſome Men, on account of their Riches and Dignity, and enters upon proving it with theſe Words, " That you may not, make " any Nubbs of my Authority, I pro- " duce firſt the eldeſt Servant of *Abra-* " *ham*'s Houſe, that ruled over all that " he had, and was made Guardian of " his Son *Iſaac*, the promiſed Seed; " whoſe Poſt demonſtrates his Holineſs, " but more, his punctual and honour- " able Diſcharge of ſo high an Office; " who is yet by the Author of *Geneſis*, " *Gen.* xxiv. 9. ſaid to have put his " Hand *under the Thigh of Abraham* " [truly tranſlated] *his Maſters*; for that " is the Engliſh of the Word אדניו, " *Adonaiv.* "

This

This Inſtance is ſo far from proving that the Author of *Geneſis* uſed that Word by way of Reſpect, or Regard to Abraham's Dignity and Authority, that had the Letter-Writer been at all verſed in the Hebrew, or the Stile of Moſes, he muſt have ſeen that Moſes uſed the Word אדנין *Adonaiv* frequently, without any manner of Diſtinction or Regard to the Riches or Dignity of the Perſon; as for Inſtance, *Exod.* xxi. 32. *If the Ox ſhall puſh a Man-Servant, or Maid-Servant; he ſhall give unto their MASTER thirty Shekels of Silver, and the Ox ſhall be ſtoned.* Here the very Word אדנין *Adonaiv* which he pretends was us'd in the Plural, and if rightly tranſlated muſt have been MASTERS, tho' downright Nonſenſe, is plainly and moſt evidently uſed by Moſes to expreſs A MASTER, let him be Rich or not, if he could but keep an OX. There are ſeveral more Inſtances in this Chapter, where that Word is uſed for One Maſter only, let his Condition of Life be what it would.

His Next attempt is to prove that the Holy Pen-men uſed the Word *Lord* in the Plural Number, by way of Honour and

and Diſtinction, as *Gen.* xlii. 30. " The " *Man*, Lords of the Land, &c. *Lat.* " Vir Domini [plur.] terræ, &c. for " the original Word is אדני *Adonè.* "

Now, who but One unacquainted with the Idiom and Propriety of Languages, and the Hebrew in particular, would have render'd the Words in that Place, *Vir Domini Terræ*, inſtead of *Vir DOMINUS terræ*, as both *Arias Montanus* & *Pagninus*, Men well vers'd in the Hebrew have render'd it, and they ſtrove to give us as literal a Tranſlation of the Original Hebrew as was poſſible, in Latin. Beſides the Greek Tranſlation of the *Septuagint* has it, ὁ ἀνθρωπος ὁ κύριος τῆς γῆς, *The Man who is Lord of the Country.* And had this Author but conſulted his *Concordance*, he might have found near Twenty places in Scripture, where the Word אדני *Adoné* is uſed without any Regard to the Perſon, his Honour, Dignity or Riches, and as conſtantly render'd in the Singular by the aforemention'd Tranſlators.

He again vainly attempts to prove his point with an other Inſtance from *Moſes*'s Writing, which he uſhers in with theſe pompous Expreſſions:

" *Moſes*

" *Moſes* perſonating the Almighty, in " like manner uſes the Plural Number " to expreſs *One Maſter*, without regard " to the *Perſon's Virtues*; who if any " Body, knew his Creator's Will, muſt; " and therefore cannot be ſuppoſed to " have done it; but as ſuch a Conduct " was pleaſing to God, that they ſhould " in *Appellation*, as well as with this " World's *Good* be *Honour'd*, whom he " but permitted ſuch a Dignity during " his Pleaſure. And it ſeems full as " conſiſtent with Reaſon, that a wicked " Man ſhould be indulged an honour- " able Name, as the good Things of this " Life: And to have a Servant ſpeak " modeſtly to him and with Honour, as " run at his Beck, and obey his Com- " mands full of Execrations and Oaths.

Now after ſuch a pompous Preface, would one not expect ſome mighty Proof to follow? let us then hear it. *Exod.* xxi. 4. " *If his Maſters have given him* " *a Wife.* Lat. *Si heri ejus dederit Ux-* " *orem.* For the Original Word as a- " bove is Adonaiv: " This it ſeems is the mighty Proof; here he would perſwade the Reader that Moſes honour'd One Maſter with the *Appellation* of

MASTERS:

and Distinction, as *Gen.* xlii. 30. " The " *Man*, Lords of the Land, &c. *Lat.* " Vir Domini [plur.] terræ, &c. for " the original Word is אדני *Adonè*. "

Now, who but One unacquainted with the Idiom and Propriety of Languages, and the Hebrew in particular, would have render'd the Words in that Place, *Vir Domini Terræ*, instead of *Vir DOMINUS terræ*, as both *Arias Montanus* & *Pagninus*, Men well vers'd in the Hebrew have render'd it, and they strove to give us as literal a Translation of the Original Hebrew as was possible, in Latin. Besides the Greek Translation of the *Septuagint* has it, ὁ ἄνθρωπος ὁ κύριος τῆς γῆς, *The Man who is Lord of the Country.* And had this Author but consulted his *Concordance*, he might have found near Twenty places in Scripture, where the Word אדני *Adoné* is used without any Regard to the Person, his Honour, Dignity or Riches, and as constantly render'd in the Singular by the aforemention'd Translators.

He again vainly attempts to prove his point with an other Instance from *Moses*'s Writing, which he ushers in with these pompous Expressions:

" *Moses*

" *Moſes* perſonating the Almighty, in " like manner uſes the Plural Number " to expreſs *One Maſter*, without regard " to the *Perſon's Virtues*; who if any " Body, knew his Creator's Will, muſt; " and therefore cannot be ſuppoſed to " have done it; but as ſuch a Conduct " was pleaſing to God, that they ſhould " in *Appellation*, as well as with this " World's *Good* be *Honour'd*, whom he " but permitted ſuch a Dignity during " his Pleaſure. And it ſeems full as " conſiſtent with Reaſon, that a wicked " Man ſhould be indulged an honour- " able Name, as the good Things of this " Life: And to have a Servant ſpeak " modeſtly to him and with Honour, as " run at his Beck, and obey his Com- " mands full of Execrations and Oaths.

Now after ſuch a pompous Preface, would one not expect ſome mighty Proof to follow? let us then hear it. *Exod.* xxi. 4. " *If his Maſters have given him* " *a Wife.* Lat. *Si heri ejus dederit Ux-* " *orem.* For the Original Word as a- " bove is Adonaiv: " This it ſeems is the mighty Proof; here he would perſwade the Reader that Moſes honour'd One Maſter with the *Appellation* of

MASTERS:

MASTERS: And ſays he "You have "likewiſe the ſame manner of Speech "twice uſed in the ſame place in the "6th of that Chapter, being what *Mo-* "*ſes* deliver'd from the Mouth of God." He might have added too, the ſame manner of Speech is uſed in the 32d Verſe of that Chapter, the very place we cited above, when Moſes gave Direction about the Hurt done to a Man or Maid Servant by an Ox. And he is ſo far in the Right that Moſes uſes the Word אדנין *Adonaiv* to expreſs One Maſter without regard to the Perſon's Virtues, and it appears alſo plain from the Context, he could have no regard in uſing that Word to the Perſon's Riches or Dignity, ſince he is giving Directions in that Chapter Relative to *Every* Maſter amongſt the Jews, were his Condition never ſo mean. And we much Queſtion whether any one beſides himſelf, would have render'd the Original Hebrew ſo improperly as, *Si heri ejus dederit Uxorem*; when *Arias Montanus* and *Pagninus* have tranſlated it, *Si Dominus ejus dedit ei Uxorem*, *If his Maſter has given to him a Wife.*

Tho' the Inſtances the Letter-Writer has hitherto given us, are far from proving

ing that the Author of the Books of *Geneſis* and *Exodus* us'd a different *Appellation* to the *Rich* and *Great*, from what he did to the Poor and Mean, purely on account of this *World's Good*; yet he ſays, "One would imagine I had ſpoke "fully to this Point, but leſt any of you "ſhould deſire more Proof, I'll add other "Inſtances from *different* but inſpired "Writers; and firſt, 1 *Kings* xvi. 24. "*And called the Name of the City after* "*the Name of Shemer* [litterally] *Lords of* "*the Hill* SAMARIA. The Original "Word being *Adoné*. And *Iſa.* xix. "24. *And the Egyptians will I give over* "*into the Hands of a cruel* LORDS. Lat. "*Dominorum duri.*

The firſt of theſe Inſtances is no more to the Purpoſe than what he had brought before, for the Hebrew Word is not to be conſtructed plurally, but ſingularly of one *Lord* or *Maſter* who poſſeſs'd that Hill. And the *Septuagint* Tranſlation has it, τῆς κυείας τῆς ὄρους, and *Pagnin* and *Arias Montanus* render it in the ſingular. But,

His ſecond Inſtance from *Iſaiah* is ſtill farther from proving his Point, and makes directly againſt him, nay it con-

 futes

futes all his Inſtances, and proves that the inſpired Writers, when they intended to expreſs the Word *Maſter* or *Lord* plurally, us'd the Word אדנים *Adonim*, and not *Adoné*. This laſt Inſtance he has brought, confirms alſo the Suſpicion I received upon the firſt Reading his Letter, that he was a Stranger to the original Context, and took up with the Authority of a Grammarian, and a Rabbi or two; for the Words he has quoted from *Iſaiah* are not in the 24th Verſe, but in the 4th, and the *Prophet* is not there ſpeaking of a ſingle Perſon, but of *many*, and the Original Words are אדנים קשה *Hard Maſters* or *Lords*.

We come next to his *Rabbi*'s Authority, " *R. Bechai*, ſays he, agreeable to " what I cited above from the learned " *Buxtorf*, in *principio* Gen. ſays, 'Tis " the Cuſtom of the *Hebrew* Tongue to " ſpeak of the Authority of Perſons in " the plural Number; and that out of " Regard to the Eminency of the autho- " riz'd, and the Variety of Power that he " has ". But to this we anſwer, if Rabbi *Bechai* could find no better Inſtances to prove his Aſſertion than what the Author of the Letter has brought, we will ven-

ture

ture to aſſert, without pretending to much Skill in the *Hebrew* Tongue, that they prove no ſuch Thing; for how would Rabbi *Bechai*, or *Buxtorf*, conſtruct this Sentence, Pſal. cxxxvi. 3. הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים *O give Thanks to the Lord of Lords.* If the Word אדני *Adoné* were to be render'd plurally in this place, as the Letter Writer has contended for in the Inſtances he brought, then muſt the Royal Prophet ſay, *O give Thanks to the LORDS of Lords.*

Now after all he addreſſes himſelf to the Briſtol Friends in theſe Terms, "I "cannot help ſaying too, you ſure mi- "ſtake your ſelves, when you aſſert, "That the Eaſtern part of the World "have not degenerated into [what you "are pleaſed to term a] ſervile flattering "Way of Addreſs: For I find from "*Daniel* the *Chaldeans* uſed it in Com- "mon with the *Hebrews.*"

One might reaſonably have expected that the Author ſhould have produc'd ſome proofs in this Place, it being a pretty poſitive Charge; or did he Imagine that his *Ipſe dixit*, or *I find*, would be enough? For we doubt not but the following Inſtances out of the Book of Daniel,

Daniel, will abundantly confirm the Truth of the Briſtol Friends Aſſertion, and plainly manifeſt the Author's Inability to prove that the *Chaldeans* uſed a peculiar Dialect or Speech to Great Men in Authority.

1ſt *Inſtance*, When Daniel was brought into the Preſence of *Nebuchadnezzar*, *The King ſaid to Daniel whoſe Name was Belteſhazzar, Art* THOU *able to make known unto me the Dream?* &c. *Daniel anſwered in the Preſence of the King and ſaid, The Secret which* THE KING *hath demanded cannot the Wiſe-Men, the Aſtrologers, the Magicians, the Sooth-Sayers ſhew unto* THE KING; *But there is a God in Heaven that revealeth Secrets, and maketh known to* THE KING NEBUCHADNEZZAR *what ſhall be in the latter Days.* THY *Dream, and the Viſions of* THY *head upon* THY *bed, are theſe. As for* THEE, O *King* [in the Chaldee Tongue אַנְתָּה מַלְכָּא Tu Rex, Thou King] THY *thoughts*, &c.

Dan. ii. 26.

2d *Inſtance*, *Then Nebuchadnezzar in his Rage and Fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe Men before* THE KING.

Chap. iii. 13, 16, 17, 18.

KING. *Nebuchadnezzar ſpake and ſaid, Is it true, O Shadrach, Meſhach and Abed-nego! Do not ye ſerve my Gods, nor worſhip the golden Image which I have ſet up? Shadrach, Meſhach and Abed-nego anſwer'd and ſaid to* THE KING, O NEBUCHADNEZZAR, *we are not careful to anſwer* THEE *in this matter. If it be ſo, our God whom we ſerve is able to deliver Us from the burning fiery Furnace, and he will deliver us out of* THINE *hand* O KING. *But if not, be it known unto* THEE O KING, *that we will not ſerve* THY *gods, nor worſhip the golden Image* THOU *haſt ſet up.*

3d *Inſtance*, When Daniel was brought in before King Belſhazzar, *The King ſpake and ſaid unto Daniel, Art* THOU *that Daniel, which art of the Children of the Captivity of Judah, whom* THE KING *my Father brought out of Jury? I have even heard of* THEE, *that the Spirit of the Gods is in* THEE, *and that Light and Underſtanding, and Excellent Wiſdom is found in* THEE. *Now if* THOU *canſt read the Writing, and make known the Interpretation thereof,* THOU *ſhalt be clothed with Scarlet, and have a Chain of Gold about* THY *Neck, and*

Chap. v. 13, 14, 16, 17, 18, 20, 22.

and ſhalt be the third Ruler in the Kingdom. Then Daniel anſwered and ſaid before THE KING, *Let* THY *Gifts be to* THY SELF, *and give* THY *rewards to another, yet I will read the Writing unto* THE KING, *and make known to* HIM *the Interpretation.* O THOU KING [in the Chaldee אַנְתָּה מַלְכָּא Tu Rex] *the moſt high God gave* NEBUCHADNEZZAR THY FATHER *a Kingdom, and Majeſty, and Glory, and Honour,* &c. *But when* HIS *heart was lifted up, and* HIS *mind hardened in pride, he was depoſed from his Kingly Throne, and they took his Glory from* HIM —— *and* THOU *his Son,* O BELSHAZZAR [in the Chaldee Tongue וְאַנְתָּה בַרֵהּ בַלְשַׁאצַּר Et Tu filius ejus Belſaſar] *haſt not humbled* THINE *heart, tho'* THOU *knoweſt all this.*

Now where ſhall we find a Language, or Dialect of Speech expreſſing greater Plainneſs and Simplicity than this of the *Chaldeans?* Where is the plural Number uſed to One Perſon by way of Diſtinction? Is it not *Thou King*, and bare *Nebuchadnezzar* and *Belſhazzar*, without a Title or diſtinguiſhing Epithet? Thus did *Daniel*, *Shadrach*, *Meſhach* and *Abed-nego* diſcourſe with the

the Greateſt Men and Princes on Earth: Nay the very Chaldean Aſtrologers retain'd at the Courts of Nebuchadnezzar and Belſhazzar, who ſpoke the *Syriack Tongue*, uſed no other Addreſs than what Daniel and the three Children uſed, ſee Chap. ii. Hence 'tis evident that neither the *Chaldeans* nor *Syrians* uſed the plural Number by way of Diſtinction, when they ſpoke to a ſingle Perſon, of what Dignity, Office or Quality ſoever: How unlikely is it therefore that the Hebrew Tongue ſhould admit of a different Way of Addreſs, which only differs from the Chaldee and Syriack as Scotch does from Engliſh.

And tho' the Author of the Letter produc'd nothing to prove his Aſſertion concerning the Chaldeans, yet as if he had prov'd his point he goes on and cites the *Authority* of another Rabbi to ſhow that the *Arabians* uſed the Plural Number, when they ſpoke to a Single Perſon, imagining perhaps that the Briſtol Friends would take his *I find*, and the *Rabbi*'s Authority for full proof. He adds, " And the Judicious *Aben Ezra* " ſays, upon Gen. i. 1. The *Italians* " and *Arabians*, nay, all Nations uſed " this

" this Kind of Speech, when an Infe-
" rior ſpoke to his Superior: *Unicuiq;*
" *linguæ eſt Conſuetudo honoris*, &c. In
Engliſh " It is the Dialect of every
" Language on the Score of Honour, as
" it is honourable among the *Italians*, if
" an Inferior ſpeaks to his Superior, to
" uſe the plural Number: So in the
" *Iſmaelitiſh* or *Arabick*, 'tis honourable
" that a Great Perſon, as a *King*, expreſs
" himſelf in the plural Number. In
" like manner 'tis a Token of Honour
" to ſpeak of a great Perſon in the Plu-
" ral, in the Hebrew Tongue."

How eaſily are thoſe miſlead who will not ſee for themſelves, but let others Guide them! But who could have thought that an Author which had juſt expreſs'd a Diſlike of being led by Authority, and yoak'd with Tradition, ſhould himſelf ſo eaſily reſign his Belief to the Authority and *ſay ſo* of *Aben Ezra*, who probably was akin to ſome of thoſe Scribes and Phariſees which lov'd Greetings in the Market place, and the uppermoſt Room at Feaſts, and to be call'd of Men Rabbi? However we are reſolv'd to ſee for our ſelves, to examine the Scriptures, and ſee if it be as he

he has ſaid or not. Now we think the Book of *Job* will perfectly decide the Controverſy, for 'tis plain from the *Arabick* Words in that Book, that the Author of it was not a Stranger to the *Iſmaelitiſh* or *Arabick* Tongue: And ſome learned Men have been of Opinion that the Book of *Job* was originally written in *Arabick*; but be that as it will, 'tis plain from the Diſcourſe which *Job* and his Friends had together (and we preſume they were no mean Perſons) they were unacquainted with ſuch a Dialect as *Aben Ezra* talks of; but ſpoke in the Singular Number to *Job*, as appears from theſe Inſtances, 1ſt. *BILDAD* the *Shuhite* ſays to *Job*, *How long wilt* THOU *ſpeak theſe Things? and how long ſhall the Words of* THY *Mouth be like a ſtrong Wind?* *Job* viii. 1, 2. 2d. *ELIPHAZ the Temanite anſwered and ſaid, ſhould a wiſe Man utter vain Knowledge, and fill his Belly with the Eaſt Wind?* SHOULD HE REASON WITH UNPROFITABLE TALK? *or with Speeches wherewith he can do no Good? yea,* THOU *caſteſt off Fear, and reſtraineſt Prayer before God.* Ch. xv. 1, 2, 3, 4. 3d. *ELIHU ſpake moreover and ſaid, thinkeſt* THOU *this to be right?* &c. Ch. xxxv.

If these Instances do not fully refute *Aben Ezra*'s Assertion, let the Author of the Letter search the Polyglot-Bible, and produce, if he can, one Instance out of the *Arabick* Versions where a single Person was spoke to in the Plural Number, or where the Plural Number was used by way of Honour and Respect to one Person. Nay so foreign was such a Dialect or Way of Address to the ancient *Arabs*, and the People of the *East*, that to this Day the *Turks* do not give into it; for *Voltaire* in his History of the King of *Sweden* tells us, that a * *Pacha*, or Great Man, who was appointed to conduct the King of *Sweden* out of the *Turks* Dominions, address'd the King in the Singular Number.

Now, admitting what *Voltaire* relates to be Fact, it corroborates what the Friends of the Men's-Meeting of *Bristol* have said, *viz.* "That the speaking to a "single Person in the Plural Number

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* Le *Pacha* confondu à cette Reponse, fut quelque tems sans pouvoir parler. Il se retira vers une fenêtre, où on le vit verser quelques larmes. Ensuite s' ADDRESSANT AU ROI: Il m'en coûtera la tete, dit-il pour avoir obligé *Ta* Majesté.

was

" was contrary to the Practice of Holy
" Men recorded in Scripture, (who ad-
" dreſs'd themſelves to Princes and Ma-
" giſtrates, as well as others, in the Sin-
" gular Number) contrary to a great
" Part of the World at this Day; the
" *Eaſtern* Part of it having not degene-
" rated into this SERVILE, FLATTERING
" Way of Addreſs."

Having ſhewn by plain and undeniable Inſtances that the Pen-men of the Holy Scriptures were entire Strangers to ſuch a Flattering Addreſs to great Perſons, as *Aben Ezra* talks of, we will now examine the Truth of what he ſays of the *Italians*: " It is, ſays he, the Dia-
" lect of every Language on the Score
" of Honour, as it is honourable among
" the *Italians*, if an Inferior ſpeaks to
" his Superior, to uſe the Plural Num-
" ber."

We ſhall not do, as the Letter-Writer has done by the *Briſtol* Friends, peremptorily contradict *Aben Ezra*'s Aſſertion, tho' we have much better Grounds for it; becauſe in the Age he liv'd, which was upwards of Five Hundred Years, [redacted], the *Italians* had admitted a ſervile flattering Way of Addreſs (which might

paſs

Paſs as honourable with too many) yet we can bring ſufficient Proofs, that 'twas to the great Diſlike of the Wiſe and Learned among them; and that better than Two Hundred Years after *Aben Ezra*'s Time, ſome of the beſt *Italian* Writers refus'd to give into the modern flattering Stile, but kept ſtrictly to the ancient plain Way of Writing in the Singular Number to the greateſt Perſons, as was us'd by the Old *Romans* †. Many Inſtances might be produced from *Italian* Authors to prove and confirm this; but we believe what the learned *Le Houſſai* has obſerved, in his Preface to *Machiavel*'s Prince, tranſlated by him into *French* out of the *Italian*, will be enough to convince our Readers *. " When he [*Machiavel*] " addreſſes

† There is a Tranſlation of *Pliny*'s Natural Hiſtory in *Italian*, by *Chriſtopher Landinus*, printed *Anno* 1473, to which is prefix'd by way of Preface, an Epiſtle in *Italian* to *Ferdinand*, King of *Naples*, who was the Promoter of the Work, in the plain Stile of *Thou* and *Thee*, as the Old *Romans* were us'd to write.

* Quand il addreſſe la parole à ſon Prince, il lui parle toujours par Tu & jaîmais par vous. Qui eſt la maniére de parler des anciens *Romains*, dout je vois qu'il a voulu garder le Caractere, & dans ſon Prince & dans ſes Diſcours

" addreſſes his Speech to his Prince he
" always ſays THOU and never YOU;
" and this Way of ſpeaking is that of
" the ancient *Romans*, whoſe Character
" and manner of Stile he was willing to
" follow both in his Prince and in his
" Diſcourſes on *Livy*: For this Reaſon I
" thought my ſelf obliged to imitate him
" in that reſpect, as well becauſe THOU
" is more ſtrong and noble, as alſo that
" the beſt Writers in our Tongue, as
" *Amiot* and the great *Coeffetau*, who are
" equal to a thouſand others, have ſpoke
" in that manner. I had alſo another
" Reaſon; I thought I could not in Ju-
" ſtice deprive *Machiavel* of a Way of
" ſpeaking which becomes him ſo well,
" nor my Tranſlation of an Air of Li-

Diſcours ſur Tite Live. C'eſt pourquoi j'ai cru le devoir imiter en cela, ſoit parceque ce Tu a quelque choſe plus noble; ſoit auſſi parceque les meilleurs Auteurs, que nous aions en Nôtre Langue, comme Amiot & le Grand Coëffeteau, qui en valent plus de mille autres, ont parlé de la ſorte. Joint que je n'ai pas pû croire qu'il me fût permis d' ôter à *Machiavel* une façon de parler, qui lui ſied ſi bien; ni à ma Traduction un air de liberté, qui la fait mieux reſembler à ſon Original.

" berty

" berty which makes it more like the " Original."

To this Obſervation of *Machiavel*'s Tranſlator, we ſhall join the Remarks of one of our own Countrymen, who but a few Years ſince tranſlated into *Engliſh* *Xenophon*'s Dialogue or Diſcourſe betwixt *Hiero* King of *Syracuſe* and *Simonides* a *Greek* Poet, which Diſcourſe is alſo carried on throughout in the Singular Number, and *Hiero* never once addreſſed in the Plural, nor ſo much as flatter'd with a Title.

2d Edit. Printed for *Bern. Lintott*, 1712.

" It may not (ſays the Tranſlator) " poſſibly be thought amiſs to obſerve " for once the blunt and homely Cu- " ſtoms of addreſſing to Princes among " the Ancients. We find here, that " this Prince, though a Tyrant, appears " content with the plain Name of *Hiero*, " without any additional *Appellation*, " which might denote or imply his " GRANDEUR or AUTHORITY, above " that of any PRIVATE CITIZEN: Which " without doubt was the Effect, not ſo " much of their Modeſty, as of their " Policy and Judgment; for having ob- " tain'd the Subſtance of their ambitious " Deſires, they did not think it prudent

" to

" to have the People, upon every Appli-
" cation to them, put in mind of their
" own abject Condition of Slavery, by
" ſuch VAIN AND FUTILOUS COMPEL-
" LATIONS; which are no Addition to
" their real and abſolute Power and
" Greatneſs."

Agreeable to the foregoing Obſervations, another *French* Writer † ſays in his Preface to a *Poem*, " Let it not be thought
" ſtrange that in this Work *Princes* and
" *Princeſſes* are ſpoke to by the Word
" THEE: For thus we ſpeak to God, and
" thus formerly they ſpoke to *Alexanders*
" and *Cæſars*, to *Queens* and *Empreſſes*.

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† *Clovis ou la France Chreſtienne Poeme Heroique Par. I. Deſmareſts.* Que l'on ne trouve point eſtrange auſſi, que dans cét ouvrage l'on parle aux Princes & aux Princeſſes par le mot de TOY. C'eſt ainſi que l'on parle à Dieu mēſme: & c'eſt aiuſi que l'on parloit aux *Alexandres*, aux *Ceſars*, aux *Reines*, & aux *Imperatrices*. Le mot de VOUS, en parlant à une ſeule perſonne, n'a eſté introduit que par la BASSE FLATERIE des derniers ſiecles, qui s'eſt aviſée de parler en *pluriel* à une perſonne, en voulant luy faire croire que toute ſeule elle en valloit pluſieurs: & cela s'eſt eſtendu enfin jusques aux perſonnes de la moindre condition.

" The

" The Word You in ſpeaking to one
" Perſon was not introduced but through
" the BASE FLATTERY of latter Ages,
" who took it into their Heads to ſpeak
" in the Plural to one Perſon, to make
" him believe that he alone was equal to
" many; and this Cuſtom extended it-
" ſelf at laſt to Perſons of the meaneſt
" Condition. "

What this *French* Author has ſaid is ſo true, that he muſt be a great Stranger to the ancient *Greek* and *Latin* Writers who does not know it: They addreſs'd the Greateſt Perſons in the Singular Number, and moſt commonly by their bare Name without any additional Title. There are ſtill extant among the Writings of *Iſocrates* * three Epiſtles to *Philip*

* *Iſocrates* alſo writ an Epiſtle of Advice to *Demonicus*, the Son of a Great and Rich Man, in which, amongſt ſeveral excellent Precepts nearly approaching the Goſpel, are theſe δεῖ γὰρ τοὺς ἀγαθοὺς ἀνδρας τρόπον ὅρκου πίστερον φαίνεσθαι παρεχομένους. The Behaviour and Morals of Good Men ſhould appear openly to be rely'd on more than an Oath. Again, ἕνεκα δὲ χρημάτων μηδένα θεὸν ὀμόσῃς, μηδ' ἂν εὐορκεῖν μέλλῃς. Do not ſwear on account of

Philip King of *Macedonia*, and one to his Son *Alexander*, with no other than the following plain Addreſs, *ISOCRATES to Philip wiſheth Health*; and ſo to *Alexander*; and the Subjects handled in thoſe Epiſtles are all deliver'd in the plain Stile and Dialect of the People called Quakers; with *Thou* and *Thee* or Singular Number throughout.

AULUS GELLIUS has likewiſe preſerved an Epiſtle of King *Philip*'s to *Ariſtotle* upon the Birth of his Son *Alexander*, couch'd in the plaineſt and moſt ſimple Terms thus, " Philip *to* Ariſtotle " *wiſheth Health*; *There is a Son born to*

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of Money by any God, even though THOU could'ſt ſwear RIGHTLY. Upon this laſt Precept of *Iſocrates*, *Wolfius* a learned Man has made this ſevere Reflection on modern Chriſtians: " Si etiam in bona cauſa pecunia negligenda videtur, ne Dei nomen profanetur: " quanto minus ob nugas, res ludicras, futiles, " falſas, ineptas eſt jurandum? longè præſtat " non habere fidem narranti, quàm temerè " jurare. Major fuit *Iſocratis*, qui vera Dei " cognitione caruit, quam noſtræ ætatis *Chriſtianorum* (ſi diis placet) religio, quorum " pleriq; *præceptum* hoc deridebunt, ut anile " & ſtultum."

" *me, for which I return many Thanks to*
" *the Gods, not ſo much that he is born,*
" *as that he is born in* THY *Time: For I*
" *hope he will be educated and inſtructed*
" *by* THEE, *ſo as to be worthy of us and*
" *the Office he ſhall bear.*"

PLUTARCH alſo, in the Life of *Alexander*, tells us that *Olimpias*, *Alexander*'s Mother, finding him too generous, as ſhe thought, to his Friends, writ to him in theſe Terms; " *I would*
" *not have* THEE *do otherwiſe than ho-*
" *nourable by* THY *Friends, but now*
" THOU *makeſt them all equal to Kings,*
" *and heapeſt ſo great Favours on them all*
" *as to leave* THY SELF *bare.*" And, according to *Plutarch*, *Alexander writ a* Letter himſelf to one of his Friends nam'd *Peuceſtas*, upon occaſion of his being bit by a Bear when he was hunting, and expreſs'd in this plain and ſimple manner;
" *Let me know preſently how* THOU *do'ſt,*
" *and if any of thoſe who were hunting*
" *with* THEE, *left* THEE *in that Danger,*
" *that I may puniſh them as they deſerve.*"

PLUTARCH has likewiſe recorded the laſt Words of King *Darius*, which he ſpoke to one of *Alexander*'s Soldiers, juſt before he dy'd of the Wounds he had

receiv'd

receiv'd in Battle. He ask'd for ſome Water, which when *Polyſtratus* a *Macedonian* had brought him, he ſaid, " *See* " MY FRIEND *the utmoſt of my Misfor-* " *tunes, for having received this Pleaſure* " *of* THEE, *I have not the Means to re-* " *quite* THEE, *but* Alexander *ſhall re-* " *compence* THEE, *and the Gods will re-* " *ſtore it again to* Alexander, *for the* " *Goodneſs, Humanity and Generoſity he* " *has ſhewn to my Mother, Wife and* " *Children: Take* HIM *by the Hand for* " *me as I do* THINE, *and let that be a* " *Token to him of my Affection and Ac-* " *knowledgments.*" When he had ſaid thoſe Words he took *Polyſtratus* by the Hand and expired.

Plutarch and other Greek and Latin Authors make mention of a Diſcourſe held betwixt *Alexander* and the *Brachmans* of *India*; and *Palladius* a Greek Writer has recorded the following Words, which paſs'd betwixt *Alexander* and *Dindamus* the chief of the *Brachmans*. " *Dindamus* Teacher of the *Brach-* " *mans* and Diſpenſer of Wiſdom, I am " come to THEE to learn Wiſdom, for " they ſay *Thou* converſeſt with the " Gods: I am willing to know in what

Thou

" *Thou* differeſt from the *Greeks*, and
" wherein thou excelleſt others in
" Knowledge and Underſtanding. To
" whom *Dindamus* reply'd, I would de-
" clare to THEE freely the Words of
" God's Wiſdom, and fill thy Mind
" with Things worthy of God; But
" *Thou* haſt no Place in *Thy* Soul where
" the Gift of God, by me adminiſtred
" to thee, can abide: For *Thy* Soul is
" fill'd with inſatiable Luſts and Deſires,
* δαιμο- " with Avarice and a * *wicked Deſire* of
νιώδης φι- " Empire, which Things are Enemies
λαρχία, " to me. How then can I ſpeak the
" Words of God to *Thee*, when *thy*
" Thoughts are fill'd with Pomp, Oſten-
" tation and ſuch immoderate Deſires.
" However, *Alexander*, ſince THOU art
" come with a Deſire to learn Wiſdom
" of us *Brachmans*, if thou wilt hearken
" to my Words thou ſhalt poſſeſs of my
" good Things, who have God for my
" Friend, and rejoycing in his Works I
" enjoy him, and FIND HIS INSPIRATION
" WITHIN ME. And if *Thou*, *Alexan-*
" *der*, ſhould'ſt kill me for telling THEE
" uſeful Truths, I ſhall not be afraid, for
" I ſhall go to my God who has created
" all Things; he is privy to my Cauſe

" and

" and nothing is hid from him; even the
" Sun, and Moon and all the Stars are his
" Eyes, and he will judge thoſe who in-
" jure others; him thou can'ſt not hide
" from, nor when *Thou* ſhalt ſtand be-
" fore him, ſhalt thou find a Place to fly
" to or eſcape his Judgment: Therefore
" King *Alexander* don't deſtroy what
" God would have built up, nor do *Thou*
" disfigure what he would have beauti-
" fy'd; don't ſhed the Blood of Citizens,
" nor kill People, that *Thou* may'ſt reign
" over Nations: 'Tis better to live to
" *Thy ſelf* than to kill others, and by not
" dying to bleſs others. Eſteem whate-
" ver thou takeſt from others a Detri-
" ment, rather than any Profit to *thy*
" ſelf. Why ſhouldſt THOU who art
" but one Soul deſire to lay ſo many
" Nations waſte? Why ſhould'ſt *Thou*
" fill the World with Evils and Calami-
" ties, and *fooliſhly* rejoyce in it? Why
" ſhould'ſt *Thou* look upon others Loſſes
" as thy Gain? Why ſhould'ſt *Thou*
" make merry with the Tears of thy
" fellow Creatures? THOU wert born a
" little Child, and naked, and cameſt
" into the World only one Man, Why
" now *Thou* art bigger would'ſt *Thou* ſlay

" all:

" all: And when *Thou* ſhalt have ſlain
" all, and ſhalt poſſeſs every Part of the
" habitable Earth, *Thou* at laſt ſhalt only
" occupy juſt ſo much of it as will fit
" my Body lying down, or *thine* fitting.
" Beſides, 'tis not Fortitude to kill Men,
" for 'tis the Work of Robbers. Forti-
" tude is to be able to bear all ſorts of
" Weather with a naked Body; to ma-
" ſter our inordinate Deſires and Appe-
" tites, and to appeaſe the Wars raiſed
" by our Luſts within us, and not to be
" ſubjected by them. If *Thou* deſireſt
" Glory, or Riches, or Pleaſure, ſub-
" due theſe firſt, O *Alexander* kill theſe:
" If *Thou* ſhalt conquer theſe *Thou* wilt
" have no need to make War Abroad.
" *Thou* fighteſt againſt thoſe without,
" that they may become thy Subjects,
" and lend *Thee* Aid; and doſt *Thou* not
" ſee that when *Thou* haſt conquered
" thoſe without, *Thou Thy ſelf* art over-
" come and brought into Subjection by
" thoſe within. Remember me in this
" Solitude and regain *Thy ſelf*; leave off
" War, and embrace the amiable Peace
" of Providence: *Don't* ſeek to be vali-
" ant in Evil Things, but lead a Life of
" Tranquility with us; for in Solitude

" the

" the Soul is disposed to Virtue: Prefer
" therefore, O King *Alexander*, our
" Rural Life. I know not whither *Thou*
" wilt be so happy as to be perswaded by
" our Words: The *Macedonians* are now
" expecting *Thee*, that they may stir up
" Wars and kill Men, and make Havock
" of their Goods: and they repine that
" they stay so long from Slaughter, for
" *Soldiers* are all for their Booty, and
" matter not what unjust Cause they are
" engaged in. O when will the Day
" come that *Thou* shalt lead a Life free
" from Cares as God has intended *Thee*,
" and live to THY SELF, and not kill o-
" thers? And now hearing our Words,
" why wilt *Thou* put off so long heark-
" ning to thy own Good? Don't *Thou*
" purpose to spend *Thy* Days in disturb-
" ing Nations and killing Men, and as
" THOU hast done, continue to practise
" the same Things? If this be thy Pur-
" pose, and *Thou* wilt not hearken to my
" Words, TAKE NOTICE, when I shall
" go hence I shall see *Thee*, in another
" World, punish'd for all these Things,
" and bewailing THY SELF with bitter
" Lamentations; Then shalt *Thou* re-
" member all the Divine Words I have

" spoke

" ſpoke to *Thee*, when *Thou* ſhalt not
" be follow'd with Horſe train'd up to
" War, and a Multitude of Pike-men.
" Oh how *Thou* wilt grieve! wiſhing in
" vain to recall that Part of *Thy* Life *Thou*
" hadſt loſt in extravagant Actions, in
" Wars, and in ſhedding of innocent
" Blood! When *Thou* ſhalt have nothing
" left *Thee* but the Remembrance of thoſe
" Evils *Thou* haſt accumulated to *Thy*
" *ſelf?* For I know that Puniſhments
" will be righteouſly inflicted by God on
" unjuſt Men. Then ſhalt *Thou* ſay un-
" to me, O *Dindamus*, *Thou* wert a good
" Counſellor to me; and then the Souls
" of thoſe whom *Thou* haſt unjuſtly ſlain
" in Battle without Cauſe will ſtand be-
" fore *Thee*: How then wilt THOU
" make thy Defence? Tho' now *Thou*
" art called Great and thinkeſt THY SELF
" ſo, and would'ſt ſubdue the whole
" World, then *Thou* ſhalt be ſubdued."

All this, 'tis ſaid, *Alexander* heard with Patience and was not offended, for there was ſomething *Divine* in him, which aſſented to the Truth of *Dindamus*'s Words; and he declared that he would willingly follow his Advice, but that his Affairs were at that paſs as ren-

der'd

render'd it impracticable for him to Retire, without the Hazard of his Life.

We imagine by this Time it appears as clear as Noon-Day, that neither the Greek-Writers among the Heathen, nor *the Writers of the Scripture did make Diſtinction between a Magiſtrate or Great Man, and a Common Man in their ſpeaking of, and to him:* And therefore ſhall leave the Judicious Reader to decide, whether the Friends of the Men's Meeting of the People call'd Quakers in Briſtol, have not much better Authority for what they aſſerted in their Advice, than the Author of the Letter to aſſert the Contrary. And,

We believe there are but few who love *Sincerity* and *Uprightneſs*, and have obſerv'd the great Declenſion of the Profeſſors of Chriſtianity, from that plainneſs and ſimplicity which the Goſpel requires, but would rather approve of and commend, than find fault with an Exhortation to plainneſs of Speech, ſince nothing, in the Opinion of a Wiſe Heathen, † is

† Cicero, Quod verum, ſimplex ſincerumq; eſt, id naturæ hominis eſſe aptiſſimum.

more ſuitable to the Nature of Man, than what is TRUE, SIMPLE and SINCERE. And ſays Bp. *Tillotſon*, * "Amongſt "too many other Inſtances of the great "Corruption and Degeneracy of the "Age wherein we live, the great and "general want of *Sincerity* in Converſation is none of the leaſt; the World "is grown ſo full of Diſſimulation and "Complement, that Men's Words are "hardly any Signification of their "Thoughts; and if any meaſure his "Words by his Heart, and ſpeak as he "thinks, and do not expreſs more kind-"neſs to *every Man* than Men uſually "have for any Man, he can hardly eſ-"cape the Cenſure of Rudeneſs and "want of Breeding. The old Engliſh "PLAINNESS and SINCERITY, that ge-"nerous Integrity of Nature and Ho-"neſty of Diſpoſition, which always "argues TRUE GREATNESS of Mind, "and is uſually accompanied with un-"daunted Courage and Reſolution, is in "a great Meaſure loſt amongſt us; there "hath been a long Endeavour to trans-"form us into FOREIGN MAN-"NERS AND FASHIONS, and to "bring us to a SERVILE IMITA-

* Serm. on *John* i. 47.

TION

" TION of none of the beſt of our " Neighbours, in ſome of the worſt of " their Qualities: The *Dialect* of Con- " verſation is now a-days ſo ſwell'd with " Vanity and Complement, and ſo ſur- " feited (as I may ſay) of Expreſſions " of Kindneſs and Reſpect, that if a " Man that lived an Age, or two ago " ſhould return into the World again, " he would really want a Dictionary to " help him to underſtand his own Lan- " guage, and to know the true intrinſick " value of the Phraſe in faſhion, and " would hardly at firſt believe at what a " low rate, the higheſt Strains and Ex- " preſſions of Kindneſs imaginable do " commonly paſs in Current Payment; " and when he ſhould come to under- " ſtand it, it would be a great while before " he could bring himſelf, with a good " Countenance and a GOOD CONSCIENCE, " to converſe with Men upon equal " Terms, and in their own Way.

" And in truth it is hard to ſay, whe- " ther it ſhould more provoke our Con- " tempt or our Pity, to hear what ſo- " lemn Expreſſions of Reſpect and Kind- " neſs will paſs between Men, almoſt " upon no Occaſion; how great Ho-

nour

" nour and Eſteem they will declare for
" one whom perhaps they never heard or
" ſaw before, and how entirely they are, all
" on the ſudden, devoted to his Service
" and Intereſt for no Reaſon; how infi-
" nitely and eternally obliged to him for
" no Benefit, and how extremely they
" will be concerned for him, yea, and
" afflicted too for no Cauſe. I know it
" is ſaid in Juſtification of this hollow
" kind of Converſation, that there is no
" Harm, no real Deceit in Complement,
" but the Matter is well enough, ſo long
" as we underſtand one another, *Et verba*
" *valent ut Nummi*, Words are like Mo-
" ney, and when the current Value of
" them is generally underſtood, no Man
" is cheated by them; this is ſomething
" if ſuch Words were any thing, but
" being brought into the Account, they
" are meer Cyphers. However it is ſtill
" a juſt matter of Complaint, that SIN-
" CERITY and PLAINNESS are out of Fa-
" ſhion, and that our Language is run-
" ning into a Lye; and that Men have
" almoſt quite perverted the USE of
" Speech, and made Words to ſignify
" nothing; that the greateſt Part of the
" Converſation of Mankind, and of their

" Inter-

" Intercourſe with one another, is little
" elſe than driving a Trade of Diſſimula-
" tion, inſomuch that it would make a
" Man heartily ſick and weary of the
" World, to ſee the LITTLE SINCERITY
" that is in Uſe and Practice among Men,
" and tempt him to break out into that
" melancholy Complaint and Wiſh of
" the Prophet, (Jer. ix.) *O that I had in*
" *the Wilderneſs a lodging-place of way-*
" *faring Men, that I might leave my Peo-*
" *ple and go from them; for they are all*
" *Adulterers, and an Aſſembly of treache-*
" *rous Men; and they bend their Tongues*
" *like their Bow for Lies, but have no*
" *Courage for the Truth upon Earth. Take*
" *ye heed every one of his Neighbour, and*
" *truſt ye not in any Brother: for every*
" *Brother will utterly ſupplant, and every*
" *Neighbour will walk with Slanders.*
" *Thine Habitation is in the midſt of De-*
" *ceit; one ſpeaketh peaceably to his Neigh-*
" *bour, but in his Heart he lieth in wait:*
" *Shall not I viſit for theſe Things, ſaith*
" *the Lord; and ſhall not my Soul be a-*
" *venged of ſuch a Nation as this?*

" Such were the Manners of the Peo-
" ple of *Iſrael* at that Time, which were
" both the Forerunner, and the Cauſe of

" thoſe

" thoſe terrible Calamities which befel
" them afterwards; and this Character a-
" grees but too well to the preſent Age,
" which is ſo wretchedly void of TRUTH
" and SINCERITY; for which Reaſon
" there is the GREATER NEED to recom-
" mend this Virtue to us, which ſeems
" to be fled from us, *that Truth and*
" *Righteouſneſs may return, and Glory*
" *may dwell in our Land, and God may*
" *ſhew his Mercy upon us, and grant us*
" *his Salvation, and Righteouſneſs and*
" *Peace may kiſs each other.* To this end
" give me leave to offer theſe following
" Conſiderations.

" *Firſt*, That SINCERITY is the high-
" eſt Commendation, and the very beſt
" Character, that can be given of any
" Man; it is the ſolid Foundation of all
" Virtue, the Heart and Soul of all Piety
" and Goodneſs; it is in Scripture called
" *Perfection*, and frequently joined with
" it; and throughout the Bible, there is
" the greateſt STRESS and WEIGHT laid
" upon it; it is ſpoken of as the Sum and
" Comprehenſion of all Religion: *Only*
" *fear the Lord and ſerve him in* SINCE-
" RITY *and* TRUTH, ſays *Joſhua* to the
" People of *Iſrael.* (*Joſ.* XXIV. 14.) God

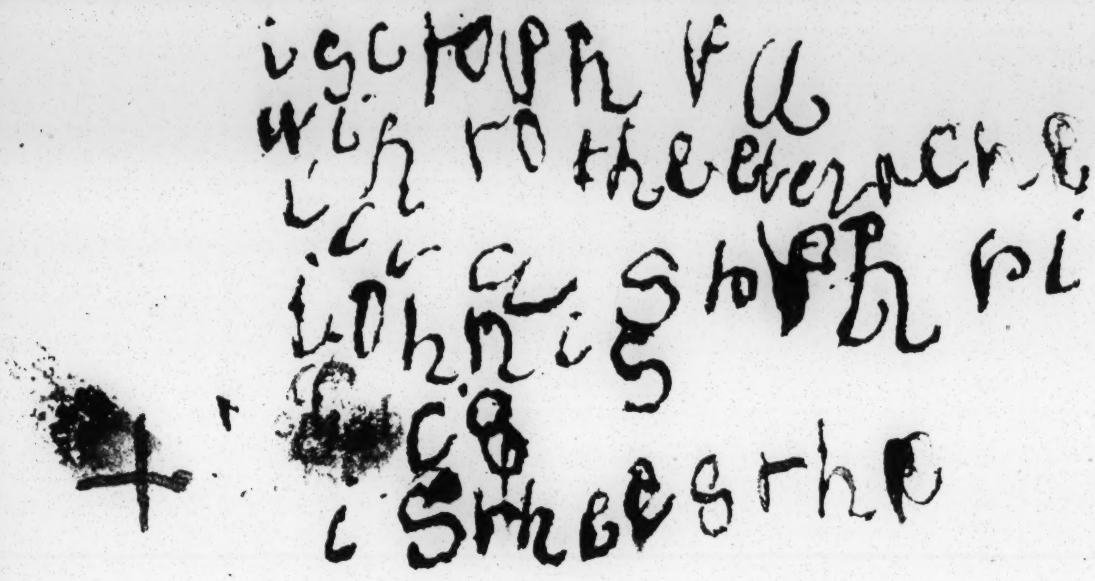
" takes

" takes great Pleaſure in it; ſo *David*
" aſſures us (1 *Chron.* xxix. 17.) *I know*
" *my God that thou tryeſt the Heart, and*
" *haſt Pleaſure in* UPRIGHTNESS: And
" again, *Thou loveſt* TRUTH *in the in-*
" *ward Parts.*

" To this Diſpoſition of mind the
" Promiſes of Divine Favour and Bleſ-
" ſing are particularly made, *Pſal.* xv. 1,
" 2. *Lord who ſhall dwell in thy Taber-*
" *nacle, who ſhall dwell in thy holy Hill?*
" *He that walketh* UPRIGHTLY, *and*
" *worketh Righteouſneſs, and ſpeaketh the*
" TRUTH *from his Heart.* Pſal. xxxii. 2.
" *Bleſſed is the Man unto whom the Lord*
" *imputeth no Sin, and in whoſe Spirit*
" *there is no* GUILE.

FINIS.

[illegible]



A Few

Ingredients

Againſt the

VENOM

IN

William Roger's Book,

Stiled, The

Chriſtian-Quaker Diſtinguiſhed, &c.

HAving Read *W. R*'s. Book, a like thing has appeared to me therein, to that, which at firſt aroſe amongſt the *Primitive Chriſtians*, called, **Gnoſticks**, mentioned in ſome Epiſtles (though not under that Name) as of *Peter* and *Jude*. And among the firſt *Proteſtants*, in thoſe called **Libertines** and **Antinomians**, which ſignifies, ſuch as were for

A Licen-

Licentiouſneſs, and againſt Law. For looſe Liberty has been, is, and will be the Riſe, Progreſs, and End of that *Spirit*, in its Work; and to gratify the Enemies of *Truth*, in giving them Advantages, and Arguments againſt it. To anticipate which, and the prejudice that may ariſe from it in ſuch as cannot diſtinguiſh of *Popiſh* Impoſition, implicite Faith, *&c.* nor of the Latitude of our Charity, and ſtraitneſs of our Adverſaries eſpecially, are theſe Words written.

Therefore, Firſt, let it be conſidered, That in ſeveral Ages, *God* raiſed up extraordinary Men, as *Enoch*, *Noah*, *Abraham*, *Moſes*, the *Judges*, *David*, the *Prophets*, *Cyrus*, the *Maccabees*. After, in the time of the Goſpel, the *Apoſtles* and *Diſciples*, whoſe Declaration of the Goſpel it was a Sin not to Believe and Obey; *God* Commanding all to Repent, and come to the Truth, affording Means. *Paul*, the *Apoſtle* of the *Gentiles*, gave ſeveral Commands as from the *Lord*. And, What is Sin, if it be not to be unbelieving, and diſobedient

to *God*'s Commandements? The same word in *Greek*, in which Tongue the *Apostle* Wrote, signfies **Unbelief** and **Disobedience**. *Apeitheia.*

And the *Spirit* that now Rules in the Children of Unbelief or Disobedience, cryes out, **Imposition, Implicite Faith, to believe as the Church believes.** Which because many in the *Church of Rome* streined too far, for the Authority of their false Church, calling, **Ignorance the Mother of Devotion,** and Applauding the Faith of the *Catholick Collier*. That becoming of ill Fame amongst *Protestants*, under pretence thereof, a loofer sort took occasion to cast off all Submission, Obedience, and Government, not only in the *Church*, but *Common-Wealth* also. But the Sober of both sorts kept out of those extreams: And neither denied the great Use of that Distinction, as having ground in Reason and Nature, between that Be-

Hosius, Pighius, Staphylus, Stapleton, Bellarmin. and others. See *Jewel* against *Harding*, Art. last.

Vid. D. *Potter.* V. C. *Oxon.* Ans. to *Char. Mist.* §. 6. p. 61. part 1.

lief and Obedience, which hath a more clear and full Knowledge and Perſwaſion; and that which hath a leſs: between that Unity of Faith and Obedience, which is in the more knowing, and that which is in the leſs knowing People. Except this be admitted, the **Service** of **Government**, **Mutual Society**, **Help**, and **Edification** would be much impaired at leaſt. For if one Man receive not of, nor deliver to another by Teaching and Believing, 'tis as if one Lived as an **Eremite** or **Anchorite**, alone in a Wilderneſs or Wall, under the Notion of excluding **Tradition**, and **Implicite Faith**, and **Obedience**; and ſo all the Service in **Magiſtracy** and **Miniſtry**. And I can eaſily Aſſent to ſuch as ſay, That the ableſt, and Knowingeſt Men in the World, Receive ſomething this way by other: And again, not the Ignoranteſt, but that have an expreſs particular diſtinct **Knowledge** joyned to the Aſſent of **Belief**, in ſome Points moſt neceſſary. It is a Maxim, **A Learner must**

Neceſſitate Medii.

must Believe. But all may Learn. Who would take it for a good Reaſon in a Learner, for refuſing to be Taught any thing, or to obſerve Order; becauſe he *Knew it not*, nor *Underſtood it, as well as his Teacher?* Or for his Teacher, to refuſe to receive Myſteries Revealed, becauſe he had not a **Diſtinct Knowledge** of them; by the Reaſon and Manner how they are True, by a curious Diſquiſition? Which Primitive Teachers diſowned & reproved. And ſo both *Extremes* are to be avoided: One in the Defect, deſpiſing Authority, even the Higheſt, and that even in a Young State, ſeeking Liberty of Judgment, before the Uſe of Judgment, and ripeneſs of it; (for there is an Age not only of Body, but Mind, and in order of Nature, Authority Good and True (that's of *God*) goes before Ripeneſs of Judgement.)

But not an abſolute neceſſity of an outward Teacher. Ad eſſe, *but* ad bene eſſe, *as is ſaid.*

Aug. contr. ep. Fund. cap. 4. *Orig. Arch.* l. 1. *Cyril. Hier.* cat. 11.

As is defended by Proteſtant *Teachers, as* Keckerman & *others.*

The other in exceſs, namely Folly, by too much Credulity, to admit any Authority alwayes; and to prefer (or equal) outward Teſtimonies, before Reaſons drawn from the very nature of the Things themſelves. Both theſe are Cenſurable. Now to the Adverſaries which are of another Profeſſion, which may be apt to cloſe with the Accuſation of *Popery* in this particular, taking Advantage againſt Us thereby, an Argument to them. How can they without Condemning themſelves, who proceed to make uſe of an **Outward Compulſion**, as do the *Papiſts*, joyn with the Accuſation of Us for **Popery**, as **Impoſers**, for claiming and exerciſing only the ſame which the firſt *Proteſtants* did, namely, **Diſowning Succeſſion of Miniſters from the Papiſts**; and therefore, an extraordinary raiſing up of Miniſters (or Apoſtles as they ſay) immediately from *God*, to raiſe up a Teſtimony, a Reformation out of the Apoſtacy, and Doctrin alſo immediately

Ad Hominem.

Sadeel, Calvin, D. Sparks, Baxter, & others.

ately from the *Spirit* in the Interpretation of *Scripture*, as well as in Practice; and in his Power and Wisdom in taking Expedients in *Church-Government* and Censure? And seeing We produce the same proof as They did (or do) that is, the power and efficacy of Doctrin and Government; and the assent, and answer of the Receivers of them and it; (They claiming but a Succession of mediate Ministers from the first *Protestant* Reformers by Tradition (as in pretence, *Papists* do their's from the Apostles) with a Tradition of Doctrin in Scripture-interpretations, which they must needs do, if they deny an immediate Call and Teaching) How can they deny the *Lord* the same Liberty in proceeding in a further Reformation; and even the like proceedings in Church-Affairs, in censuring the Libertine Principles that the subtil Adversary hath Sown, and Raised in Our Times, as in theirs, as also in the Times of the *Apostles*: Using no other Weapons than They, *viz.* Spiritual? And

Sadeel de leg. vocat. Minist.

seeing 'tis Confeſs'd by all Parties, That *God* hath not uſed the ſame Form, and State in all Ages, but different, and manifold, as in **Outward Government** in the **World**, ſo in his **Church**; How can they, & *Libertines* on the other hand, deny him his Liberty (having not tyed himſelf by promiſe) to preſcribe through his Servants, what way he pleaſeth in his Wiſdom to appoint, for reſtraint of their Licentiouſneſs in a natural and proper Goſpel-Way, contrary to which it is againſt his Nature to proceed; but according to the Nature of that perverſe and crooked *Serpent*, who goes contrary to the Wayes of *God*, putting **Darkneſs** for **Light**, and **Light** for **Darkneſs**; **Fleſh** for **Spirit**, and **Spirit** for **Fleſh**; **Carnal Weapons** for **Spiritual**, and **Spiritual** for **Carnal**; **Apoſtate** for **Chriſtian**, and **Chriſtian** for **Apoſtate**; **Church Cenſure** for **Perſecution**, and **Perſecution** for **Church Cenſure**: **Self-Will** for **Tender Conſcience**, and **Tender Conſcience** for **Self-**

Idem. adverſ. Turrian *ſoph. loc.* 10. 12. *D.* Sutclif. *falſe Sembl.* c. 1.

Self-Will. And knowing the Nature and Tendency of that *Spirit* to *Perſecution*, though complaining cauſeleſly of **Force**, and pleading ſo much for **Liberty**, comparing in *W. Rs.* Book, *Part* 4. *Pag.* 4. with *Part* 3. *Pag.* 64. I think there's Reaſon enough given to put the Queſtion, *viz.* **What he underſtands by Delivering to Satan?** For **Satan** ſignifying an **Adverſary** or **Enemy**, if as he gives to underſtand, *Paul* underſtood not thereby the *Devil* (according to common acceptation of ordinary Capacities) who, as they Write, did Beſet, Vex, and Trouble thoſe that were under **Church Cenſure**, as ſuch as were for that time Seized, and in Poſſeſſion of him, or ſo.

See Pſ. 78. 49. 1 Sam. 16. 14. Judg. 9. 43. Cave's *prim.* Chriſtianity. Oecumenius, *and others.*

What other Adverſary will he find, as a fit Expedient for the Deſtruſtion of the Fleſh? Will he have him then to intend the *Heathen Magiſtrate* to Deſtroy their Body (for no other Magiſtrate than *Heathen*, then was) as the *Papiſts* do now by their Magiſtrates,

and

and as the Tendency hereof is at this juncture, accusing Us of *Popery*, to expose Us to the People, and *Hypocrisy of masked Papists*, *Popishly* affected Officers, and *Time-servers*, and *Self-seekers*, to serve themselves of Us, under such pretence? But may not ordinary Capacities reasonably Answer, That seeing the **Christians Weapons** were not **Carnal**, but **Spiritual**; not **Outward**, but **Inward**; the Delivery was to a **Spiritual Adversary**, for the **Destruction of the Flesh Spiritually**, and Figuratively understood, for Carnal Mind, that the Spirit of the Mind might be Saved, &c. And if Consulting the Light (to use his words) do not tell him so; Why can he not consult the *Marginal Notes* for this, as well as for the Women in the *Kings*; and clear it to Us, **That he intends no outward Force about Religion**, to satisfy Friends, having given them more cause hereby to Question it, than *G. F.* because

See Beza's *large Notes on* 1 Tim. 1. 19. 20. 1 Cor. 5. 5.

See Beza's *lesser Notes, with whom agrees* Marlorat.

becauſe he has not impertinently expreſſed it to his Mind, in *Part* 4. *Pag.* 66. though in abundance of places in his Books? All his proof is all Negative, which proves nothing againſt Hundreds of Affirmities proving the contrary, But his Light denying the Apoſtles delivering to *Satan*, to be to a *Spiritual Adverſary* (the **Devil**) concludes it was to an **Outward Carnal**; for there's not a Third. So joyning to the **Papiſts**, who have an **Outward Devil**, an **Ugly Tormentor** in their **Inquiſition**, in imitation (like other things in the Apoſtacy.) So in imitation of the Primitive Church, who had no Magiſtrates, and ſo only Spiritual Cenſures, their *Prieſts* appropriating the Church to themſelves, claim an exemption from Magiſtrates Power, even in Temporals; and yet, according to the confuſed Nature of that *Spirit*, Puniſh others by them for Spirituals. In like manner, there remains in their **Mummeries** ſome imperfect Footſteps of **Womens Services** in the Primitive Times, as is confeſs'd *Polydor. Virgil.*

by

by themſelves: as in the Women that wove Hangings for the Grove in the *Jews* Apoſtacy to Idolatry, is ſhewn ſome Footſteps of **Womens Services** in the Temple formerly (as in falſe Propheteſſes *Sowing Pillows*, &c. of the true Propheteſſes) by which imperfect Footſteps, things may ſometimes be traced upwards: But that's not all to prove it. For both the Scriptures and Hiſtories, Declare that *God* had his Services for Women (which is ſo much ſtruck at) both without the Law, under the Law, and under the Goſpel, and is generally confeſs'd. Many *Proteſtants* (as well as *Papiſts*) acknowledge, That thoſe call'd **Sibyls**, that Propheſied of *Chriſt*, were endued with the Spirit of *God*. To paſs by **Deborah**, **Hulda**, &c. and come to ſuch as are ſpecially oppoſed here, ſuch as had a part in outward Services diſtinct.

B. R. Montague *appar.* 3. J. Maxwel, *and others.*

Beza ſpeaking of *Anna*, ſayes, **Such Honourable Widdows whereof mention ſeems to be made, 1 Sam. 2. 22. Were employed in**

Beza's *larger Notes on* luc. 2.

in many dayly Ministeries of the Temple, and of the Poor; which manner in some sort, the Apostles after retained.

Junius, that Translater of the *Bible*, speaking of that manner of **Deaconesses** in the primitive Times, desires, **The Restitution thereof, in his Time.** Such a Restitution in our Times, makes this ado. Jun. *Eccles. lib. 2. cap. 4.*

Josephus describes a **Womans House in the Temple, for themselves and strangers that were Women.** Joseph. *de. bello. Jud.* l. 6. c. 6.

Cave, *Bucan*, *Gualter*, and others confirm the **Use of Deaconesses** in the Gospel-Times, and *Presbyterians* desired them. *Sutclif.* ibid.

So that the thing is without all Question, as may be fully cleared hereafter.

For the endeavouring of the promoting of which Restitution, how the Enemy busles to hinder it. In this Book, carping at the Allusions from Scriptures in Favour of it, as not Material. Whereas we find in Scripture, many more used by the Apostles against the *Jews*, and may well suppose many more, while they Reasoned with them

them from the Scriptures. One ſpeaks of *Fifty*, out of the Book of *Iſaiah* onely. As *Matthew* alludes for the name **Nazarene**, ſignifying **A Branch, to the Prophets**, ſpeaking of the *Branch*. *Paul* alludes to *Sarah*, and *Hagar*, *Jeruſalem*, and *Sinai*, as types. *Pſal.* 110. is alledged to prove **Chriſt's Everlaſting Prieſthood**, &c. How would thoſe **Proofs** take with theſe Men in theſe Times, who ſo deride **Examples of Vertuous Women** to be mentioned for **Encouragement**, as thoſe that Lamented *Jephtah*'s Daughter? The Queſtion is, Whether that Humiliation was not a Religious Act. And, Was not *Rahab* a **Vertuous Woman**? *Heb.* 11. *ver.* 31. And, Why not then *Micah*'s Mother (which he calls **That Abominable Quotation**;) nay, more **Religious** alſo, ſeeing *She Dedicated the Silver to the Lord*; and *what ſhe did, ſhe did it to the Lord*, though Ignorantly? The Woman in the *Acts* were **Devout** or **Religious**,

Turrianus *Ch.* 2. 23.

Sebomenai. *Ch.* 16. 13. & 13. 50.

ous, though they had Zeal without Knowledge. And nothing is proved against her being Vertuous. And it seems there was a Religious House; *for* Micah *had got a* Levite, *and an* Ephod, &c. And the Images were Teraphim, which *Jerom*, and *Aquila* say, were Cherubim, and Seraphim, which were the Ornaments of the Temple; and that they were Furniture, and Ornaments for *Priests*, as the *Ephod*, &c. See *Hos.* 3. 4. But I shall not stand to Excuse, nor Dispute that. Though it may seem, the *Lord* winked at that time of Ignorance, when the Word of the *Lord* was precious, till *Samuel*. And what Wonder the Hirelings did not through Covetousness, and By-respects, instruct them perfectly in the Law of *Moses*, when as some Write, that in former times, some *Thousands* of Parishes never heard the Scriptures Read to their Understanding,

Jerom. *on* 1 King 22. & 6. 16.

So Hamahalzen *the* Persian. J. Gafferel. *cur. sect.* 5.

D. Favour *Antiq. tri. c.* 13.

and

and ſcarce one *Prieſts* Study in a *Hundred* had them; and had Images. Will you that are for *Liberty*, impoſe ſo upon them what they knew not, nor probably could, in ſome times, & caſt all out?

2 King. 17. 31, 41. It's ſaid of the People of *Samaria*, **They Feared the Lord, and Served their Graven Images.** And many Ages after they were not com'd up to *Moſes* Law ſtrictly; yet *Chriſt* prefers the

Luc. 10. 33. & 17. 16, 18. **Mercy** of the **Samaritan**, and **Leper's Thankfulneſs** not comed to the Form, before the **Levit** and **Prieſt**, the higheſt in it without them; yea, the **Woman of Canaan's Faith before the Iſraelite's. Blindneſs and Pride**, makes Hipocriſy not diſcern the differences

Mat. 19. 18. of Times and States, conſidering that *Much was winked at, and ſuffered to the* **Jews**, *becauſe of the Hardneſs of their Hearts.* And thoſe called *Fathers* and *School-Men*, note, **That God indulged Sacrifi-**

Chryſoſtom, Ferom, Euthymius. Theophilact. Rabanus, Lyra. Aquinas & others, on *Jer.* 7. *Iſa.* 66. *Mat.* 5. and others.

ces,

ces, &c. to them, which were among the Heathen. And the *Heathen* Writers say, That several Customs were amongst them, that were amongst the Jews, as *Herodotus* the Antient *Greek Historian*, who himself Travelled amongst the *Egyptians*, tells of them, and the *Persians*; without probability of the contrary passage, according to some. Yea, to come nearer to that which is continued, even to our Times, and has been winked at in (many, questionless) Men fearing *God*, and working Righteousness; and doubtless accepted of him, *viz.* Baptism: Both *Heathen*, primitive *Christian*, and other *Writers* agree, that it was among the *Heathen* practised in their Initiations, or entrances into their Mysteries of *Religions*, even amongst the Ancientest *Egyptians*, *Persians*, and *Græcians*: amongst the *Jews* in receiving

Heb. 9. 10. *Baptisms.*

Tacitus. Arrianus. Polyænus. Hesychius. Apulcius. R. Elias de Wides. Herbanus Judæus. Petr. Blesensis. Tertullian Nonnus on *Nazianzen. Joseph.* Vice-comes. *Antd. Marsil.* See *J. Selden* de Succession ad leg. *Jud. c.* 26.

ving in their *Proselytes* (after continued among them, when turned *Christians*, consisting of them mostly at first) as may be Read in these Writers. Questionless, Charity has cause to Conclude, that if a Prophet of the *Lord*, had come to *Micah*'s Family, that proceeded in the Work of Reformation in that dark Time, he would have been Received as *Elias* was, and his Message. And will you that pretend, not only to **More Liberty**, but also to **More Charity**, and own an **Universality of Light and Grace**, and **More Reformation**, come short of all sorts of *Protestants*? For several of them, of most Eminency in each, have declared, **That They cannot believe, but that many** Papists, **tho Living in dark Times and Places, and serving God** (which was

Argumentum ad hominem.

In Charity.

Bishop *J. Usher* Sermon of the Unity of Faith. *Ri. Baxter* in Church Hist. *Justin Martyr. Clem. Alex. Chrysostom. Lud. Vives. Andradius. T. Aquinas. Lyranus. Collius. Sotus. Canus.* and many others. *Zuinglius.* D. *Potter.* Ibid. Author of no Preexistence, cites *Luther*, and other *Protestants.*

K. James Præmonition p. 34. says his mother at her death commended to him so of himself with

with **Images**, &c.) **were yet Good Men, and accepted in the measure of Sincerity in them**, such as *Taulerus*, *Thomas a Kempis*, *Gerson*, *Francis Sales*, and others. Yea, short of *Papists* too in **Charity**: For many of them, as well as *Protestants*, and Antient Primitive *Christians*, their Charity extended thus far, *viz.* **That not only Infants, Naturals, Deaf-born, Distracted**, &c. **but also** Pagans **before and since** Christ, **if their Life be Vertuous, morally Honest**; **by** God's Mercy, **and** Christ's Merit, **they may be Saved**; **because** God **is not tyed to Means.**

As for the Woman of *Tekoah*, he is the first I have met with, that has discommended her as a Lyer, for using a form of wise Speech, called a **Parable** (which he over and over calls a **Lying Story**) as *Nathan* did, yea *Christ*; What Blasphemy were it to say, He spake **Lyes**, when He spake **Parables**? Let *W. R.* look into his Notes he speaks of

See the Parable of the Prophet to Ahab, *in* 1 Kings 20.39.40. *&c. Bible Contents, Bible Marg. Notes against* 2 Sam. 14. v. 6. & v. 20.

concerning the Women in 2 *Kings* 23.7. (which none commends, but argues from) of thoſe worthy Men exiled in Queen *Maries* time, and he will find they call that form of Speech a **Parable**, as do alſo the Aſſembly of Divines, *Villalp.* And I queſtion not any Judicious Man, if it deſerved enquiry, being ſuch a ridiculous Scruple. And as ridiculous it is to Scruple, **Whether there was a Church in** Jacob's **Houſe**, when he told his *Wives* his *Viſion*, and they believed, and obeyed in following, and exhorted him to return to the promiſed Land, as *Abraham* did, a Figure of the True, was there no Religion in all this? As much Ground to ſay, That there was none in *Iſaac* and *Jacob*'s Bleſſing their Sons. For here was a Viſion, and Command of *God*, and *Belief*, and *Obedience* yielded to it. And do *Types* contain *No Religion*? Yes, and alſo fore-ſhew what ſhall ſucceed, as Degeneracy in ſome ſort ſhews what has proceeded, as aforeſaid. The like

Aſſembly Annotations on the ſame. Villalpand, *and others.*

is the slighting, and accusing our Churches or Meetings, with a mixt unqualified number of Younger with the Elder, not exclusive, as they would have them, and of a nominated Select Number of Men, contrary to the General Rule, That **Judgments should be publick**, as *J. Philpot* pleaded to *Bonner*, as I remember. And the choosing at times supposes not the Excluding, but Excusing of the presence of the rest for other Services and Businesses, fitter and incumbent: our Laws require themselves to be Read publickly several times a Year, and Judgements concerning them are publick. Indeed, if the *General Meeting* were frequented by the Bad, and they over-ruled the Good (which is not, nor cannot be proved) then it were to be denied, and separated from. But that will not overthrow the General Meetings of the Churches and the Examples thereof in Scriptures.

Judicia debent esse publica. See Fox. Mart.

Act. 6.5. & 15. 12, 22.

Magna Charta.

In Thes.

But as for the expediencies of Times, Places, Manner, *&c.* whom may we expect the *Lord* should make use of in ordering the Churches, but them that Planted, and such as *God* shall raise up in the same Spirit, according to the Scriptures. He that instrumentally called the *Gentiles*, is called **The Apostle of the Gentiles.** So of later time, our *British Rumold* is called the **Apostle of that Country he Converted,** as *Theophylact* of *Bulgaria*, and such others. But if the *Vision of God* be called in such a one an *Imagination*, and in others that give Testimony to it an *Imitation*, there Dispute by Arguments ceases. We own, with *Protestants*, the **Scriptures to be the Outward,** but the **Spirit to be the Inward Immediate Judge of the Church,** and the sharp Sword that proceeds out of the Mouth of the Word of *God*, must decide that, and hath done it. And the Ear, where it is, Hear; and the single Eye, the Light of the Body, that can, See: And Judge who

Apostolus Michlinensis Pappas. Boniface of Germany. Sadeel.

who is the *Apoſtate*, *Schiſmatick*, &c. And who the true Chriſtian, with Chriſt's Spirit: and diſtinguiſh betwixt the Spirits of *Diviſion*, *Schiſm*, or *Hereſy*, of a darkned Underſtanding, with a perverſe crooked Will; and the Tender with Weakneſs, and ignorance Invincible, as they Term it; and make a Difference between them, even in the ſame Action. We do not with Papiſts, place *Hereſy* and *Schiſm* more in Judgement, than in Will: But confeſs, That he that goes againſt his Judgement, though not ſo well informed, Condemneth himſelf; though in going according to his perſwaſion, he alſo often go amiſs, and is not therein juſtified, though winked at; not turned away from, but meekly born with, admoniſhed, and inſtructed, watched, and waited for.

R. Richardſon.

Obadiah,

Obadiah, ver. 3. *The Pride of thine Heart hath Deceived thee, &c. ver. 4. Though thou Exalt thy self, as the Eagle, and though thou set thy Nest among the Stars; thence will I bring thee down, saith the Lord.*

MVSEVM BRITANNICVM

THE END.

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